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New-York Evangelist.

FOREIGN CORRESPONDENCE OF THE NEW-YORK EVANGELIST.

LETTER FROM REV. MR. KING.

VOLUNTARYISM AND COMPULSION IN IRELAND.

To the Editor of the N. Y. Evangelist:

Dear Sir—I hope some remarks on the subjects indicated above, will be acceptable and instructive to the readers of the Evangelist. They shall be brief, and *historical* rather than *argumentative*. I prefer presenting them in this way, to making them the material of a dispute.

I find that some of my letters having reference to the statements of our brethren of the *Regium Donum* delegation, and some of your papers sent me, have been either mislaid on the way, or taken into safe keeping by Post-office clerks; and as I have had all through, a great dislike to squabble with my good brother Dr. Dill (particularly when we are both absent), I shall content myself with such passing references to his assertions as may be suggested by the general facts of the case.

At present, the working of the two systems of coercion and willinghood, in this island, is very imperfectly understood, because of the way in which they have become strangely mixed and complicated with each other.

Those religious bodies which receive support from the national exchequer, intermeddle very considerably with the principle of their opponents, and have become very expert at stealing their thunder, while they revile their reputation, and blaspheme the divine instrument which they attempt to employ.

The compulsories beat the voluntaries, in some respects, in working the voluntary system.

At the time of those blessed movements, out of which our modern revival of evangelical Protestantism arose, it was easy to mark the difference.

The followers of Whitefield and the Wesleys found the Episcopal Protestantism of the country in the lowest condition of spiritual disease. The moral cholera had entered the state of collapse, and the vital functions had almost ceased. Presbyterianism was almost confined to one part of the country, scarcely considered or claiming to be *Irish;* and it seemed a dead exotic, a mere Scotch petrifaction, whose admirers were distinguished in the country, as the favored objects of certain chartered favors, by which English policy had set them up to counterpoise the growing Popery of the South.

Between these two bodies of nominal Protestants (bodies without souls), the masses of the population had been given over to Romanism on the one hand and to a virtual heathenism on the other.

An aristocratic churchman, in "The Life and Times of the Countess of Huntingdon, thus describes the religious condition of Ireland at the time of which we speak:

"The Episcopal Protestant Establishment of Ireland was rich in titles and estates, but poor in labors and in success. The clergy, not deficient in literature, abundant in wealth, cherished in the bosom of power, and *supported by the strong arm of civil authority,* headed by a considerable number of archbishops, bishops, and other dignified ecclesiastics, with pure doctrines in her articles and liturgy, and employed to diffuse divine truth among the Irish people, all of whom, as they tithed, they doubtless considered themselves bound to teach, shamefully neglected the people, and presented a phenomenon which never did, and it is hoped never will again, appear in the Christian world. The criminal sloth of the clergy, and their great inattention to the people, must astonish as well as shock every pious and candid mind; and to seek a parallel in any other church in Europe, of whatever name it may be, would be a vain attempt."

The same writer very frankly shows how these crying evils were in a measure removed:

"The labors of the great Methodist leaders (Wesleys and Whitefield), and those zealous clergymen of the Church who co-operated with Lady Huntingdon had a mighty influence in reviving a spirit of inquiry, and leading very many to a saving acquaintance with the great truths of the gospel. * * * They were often vigorously opposed and grievously harassed by some of the highest dignitaries of the Church, * * but the effects produced by their preaching were to them incontrovertible evidence of the approbation of God; they therefore stood in the midst of all opposition,

——"As an iron pillar strong,
And stedfast, as a wall of brass!"

If Ireland ever becomes Protestant, it is by men of their spirit the work must be accomplished."

This candid and pious churchman, in tracing the progress of this important work, states:

"*In the year* 1802, *there were not ten ministers in the Established Church* (in Ireland) *laboring within the strict pale of regularity, who preached the doctrines of the gospel and the Reformation*"!

And in reviewing the labors of our devoted evangelical voluntaries, he exclaims:

"Blessed be God for the wondrous change which hath since ensued! Within the last thirty years* the number of those who lie under the imputation of Methodism has grown to a host. * * * Within the pale of the Established Church there has been a wonderful extension of divine truth. * * The little one planted and watered with many prayers to the great Head of the Church, hath become a strong nation. Churches have been formed in various parts of the kingdom, and are daily receiving additional members, many of whom are fervent followers of the Savior, who stand ready to do whatever their hands find to be done, for the glory of God and the salvation of their fellow-men."

I have been copious in extracts from this interesting work, because the writer is unexceptionable authority; because the labors and successes of Christian willinghood are here exhibited apart from sectarian disputes; and because the times and events here noted mark the origin of distinctions now existing amongst various communities of evangelical Protestants in this land.

As the result of the movements above noticed, the different societies of Wesleyan Methodists have extended their evangelizing labors all over the country; several "*free churches*" (or proprietary asylum chapels) have been erected and filled with influential congregations amongst the Episcopalians; the Presbyterian body has been to a great extent revived, evangelized, and stimulated to missionary effort; and several Congregational churches, Baptist and Pedobaptist, have been formed by those more immediately connected with the labors of the followers of Whitefield.

Our Bible and Missionary Societies, our Sunday Schools and Tract Societies, connected with the different denominations, may all date from the same period, for it was then the impulse of their life was given.

Those who are now rejoicing in the results of these glorious efforts, often pour opprobrium upon the voluntaryism, whose fruits they enjoy; but candid men of all parties admit that Ireland owes her partial evangelization to these voluntary evangelical labors.

If it were not a grave and sacred subject, it would be amusing to notice how some opponents of voluntaryism argue against these facts. Some good people in our Established Church seriously maintain that as their voluntary missionary societies sometimes obtain larger funds than those of dissenters, establishmentism is better than dissent, because it produces more abundant fruits of voluntaryism!

Our good brother Dr. Dill enlightened you Yankees in the same way, by informing you that the abundant and useful labors of our Wesleyan brethren should be put down to the credit of Christian willinghood, because the Wesleyans as a body do not profess the voluntary principle!

According to this reasoning, it must be very consolatory to those American voluntaries who gave their thousands of dollars to Dr. Dill, to know that their money will not be degraded by being entered as voluntary gifts to the cause of the Redeemer, as those who administer these funds very decidedly repudiate, and energetically abuse voluntaries and voluntaryism.

* This was written about twelve years ago.

If any of your readers smile at my good friend and his Irish argumentation, I would just remind them that it was in America he argued thus, and that his diploma is for physic, not for logic.

Our excellent brother has advanced several other queer things, in his anxiety to defend *Regium Donum* and to depreciate the golden rule of willingness. But the *Donum* is a queer thing; and you know a gift sometimes blindeth the eyes.

Dr. Dill and some of his brethren have been saying some very handsome things of some of you Americans, lately, *maugre* your nasty voluntaryism. Let us hope that he and they may be led to consider your ways and their own, and to try upon poor Ireland that simple and divine principle which has triumphed wherever the gospel has triumphed; and by which alone it can be extended throughout the world.

Some recent articles in the Evangelist have greatly aided and encouraged us in our efforts to promote Christian liberty and Christian love in this enslaved and afflicted land.

Long and successfully may the Evangelist labor in this sacred cause.

Faithfully yours, A. King.

FOREIGN CORRESPONDENCE OF THE NEW-YORK EVANGELIST.

NEWS OF THE MEDITERRANEAN.

Geneva, Oct. 1st, 1849.

THE CHOLERA.

It is estimated that there are at least six thousand strangers in Geneva at this time, most of them fleeing from the cholera. The epidemic has been and still continues awful at Marseilles; all classes are attacked, and more than forty thousand persons have left the city in consequence. At Nice, also, it is very violent. It has just broken out at Genoa, too; and as it has already spread through Lombardy, it will doubtless sweep over the Peninsula. The cholera in Italy is more terrible than in England or France, as the condition of the cities, the habits of the people, and the malaria, give it every possible advantage. Switzerland has not yet been invaded by this fearful scourge; but it is now upon all its borders; and who shall say that this land is to be spared? Meanwhile, hid as it were in the cleft of the rock, we look forth with awe upon the fiery judgments of God sweeping over unhappy Europe. There are no signs of peace upon the whole horizon. Hungary is again goaded to insurrection by the cruelties of the Austrians; France is preparing for another revolution; Germany continues in a ferment; and poor wretched Italy writhes and raves in the hands of her oppressors, refusing to die, as before, unto her sense of national honor. Evidently matters cannot long rest as they now are. It is obvious, too, that in these great national convulsions the men of the day are feeble; God has sent no great master spirit to re-organize Europe. Even the Pope, with all his "stout rowers," the Jesuits, is swept hither and thither by counter currents, and never able to get to *terra firma.* God alone is great, and his purposes the only certainties in the world's future. These roll to their fulfillment with the precision of the stars in their courses. What, then, have we to fear, though the earth be shaken?

FATHER VENTURA.

I have before me a letter of Father Ventura, addressed to a Protestant clergyman, in which he defends himself warmly against the supposition of his being in any way disposed to forsake the Papal Church. "I deplore, I detest, I abhor, I execrate," he says, "from the bottom of my heart that change, but too evident to those who have eyes to see and ears to hear, which a certain portion of the Italians, and especially of the Romans, experience in their sentiments and feelings towards the clergy, in consequence of those deplorable facts, of which a secret propagandism of impiety has skillfully availed itself to inspire our young people particularly, with hatred, not merely to the Pope, but to the true faith and the Roman Catholic Church." Yet though Father Ventura sees and hears what very few Papists in authority out here are willing to admit, but what Protestant eyes and ears abundantly discover, viz. that a large portion of Italian mind is completely emancipated from Romanism, still he glories in the thought, and hurls it into the face of Protestant emissaries, that an Italian can never become a genuine Protestant, "unless," he says, "you call those true and perfect Protestants who protest against all religion, and against God himself. For there is something in the Italian nature essentially and exclusively Catholic; and for this reason, when an Italian abandons Catholicism, he has, in fact, no religion at all." In answer to this, we could produce many instances of interesting evangelical character among converted Italians of our own day. Father Ventura's mistake here arises from his too exclusive observation of one class of facts, viz. the career of "converted priests," so called. Protestants at Geneva will agree with him on this count. They will tell him that out of nearly 50 priests who have at times excited their sympathies and received succor and encouragement as converts from Romanism, only three or four have proved worthy of the least confidence. But does that prove against Italian nature, or against priestly education? In all Papal countries, we find an awful deficiency of truthfulness in the vast mass of the people; but from the specimens we have of Italian Protestant literature, we may confidently assert that there is no want of aptness in Italian mind to comprehend the evangelical system of doctrines in their special opposition to the errors of Popery.

G. H. H.

FOR THE NEW-YORK EVANGELIST.

PREACHING TO PLEASE.

How can I so preach as to effect the conviction of men? should be the great anxious inquiry of every minister of Christ. He is indeed to feed the Lord's people with knowledge, break to them the bread of life, and give every one a portion in due season. But, the question how he may best feed the Lord's people with knowledge, or what kind of knowledge will be the best and most nutritious kind of food for them, may be more closely allied to the primary question before us, than many, and even ministers are apt to suppose. The ministers and the church have, or should have, one object of desire and aim, viz: to do good; to save men who are exposed to perish, and pursuing this object with prayerful earnestness, and earnest prayerfulness, they will grow in grace and holiness faster than in any other way.

I think there is a frequent mistake committed by ministers, in proposing to accomplish the greatest good, by adopting an indirect method as the result of their inquiry and observation. They have learned by observation, if not by sad experience, the evils of too frequent changes among ministers. They say to themselves, "It is a great and growing evil, and I must lend my influence against it." One cause of this evil is the fastidiousness of our congregations. They cannot always be harped upon one string. They want to hear something new and great and startling, something out of the old beaten track.

Now in view of this refined taste and laudable desire among the people to hear and have a learned man, one who will instruct them, as well as please and move them, ministers sometimes reason with themselves thus: If I would stay any length of time with my people, it will not answer for me to preach ordinary sermons. And unless I can stay with them many years, if not permanently, there is but little hope of doing them good. Then I must produce intellectual sermons; must be more refined; must let fancy and imagination help to weave the beautiful texture, and strive all in my power to give my people a good intellectual treat as often as possible, and to endeavor to gratify their fancy and imagination, and when I bring out the great truths of the gospel, must not be so pointed and forbidding in my method, but must do it in a more smooth and refined way."

Why is it that there is such a dearth of revivals in our land, if the foregoing is not in too great measure true? I do believe from my very soul, with a dear brother in the ministry, whose eye may meet this, and whom I thank for his fidelity, that if ministers would preach Christ and him crucified with all their heart, and determine to do nothing else, they would have frequent revivals, and that "they couldn't help it." To preach Christ with a full and glowing heart, to a congregation of sinners whom they feel are standing upon the brink of destruction, and separated as if by only a single brittle thread from the pit of eternal woe, cannot be ineffectual. The sinner who is standing amid the thickest of this danger cannot help being moved, when he sees the faithful and earnest minister of God thus moved.

I need add no more, only to entreat every minister of Christ just to ponder and pray over this subject with the solemnity of the judgment day and eternity for one full hour, alone in his closet or his study, with the searching eye of God upon his heart, before he makes up his mind in regard to the correctness of what here has been presented.

Fides.

FOR THE NEW-YORK EVANGELIST.

LOUIS NAPOLEON:

PRESIDENT OF THE FRENCH REPUBLIC.

BY REV. JOHN S. C. ABBOTT.

After the unsuccessful attempt of Louis Napoleon at Strasbourg, to obtain the throne, and his shipment as an exile to America, by Louis Philippe, he seemed for a few months to have relinquished all thoughts of any further attempts to disturb the repose of Europe. It was said, at the time of his banishment, that he had given his promise not to cross the Atlantic again for ten years. It has since then been denied that any such promise was made. It is evident, however, that Louis designed, at that time, to abandon all the stormy and perilous enterprises to which Europe seemed to invite him, and to settle down in quietude upon a Southern plantation, as an American republican. With this view he visited Louisiana, where he entered into negotiations for the purchase of an extensive tract of land. But not having available funds, and finding that the owner of the land demanded ample security, notwithstanding the proud assertion of Louis that "the name of Napoleon needed no endorsement," he abandoned his design of remaining in this quiet land, and speedily returned to England. Hardly had he arrived in London, when he heard the tidings of his mother's dangerous illness. He hastened, with filial affection, to her bed side in the maternal mansion in Switzerland, and had the mournful satisfaction of receiving her last messages of love, as, world-weary and sorrow-stricken, she sank away in death. It was the 5th of Oct. 1837.

Poor Hortense! most wonderful were the vicissitudes of her checkered and joyless life. We first meet her, almost an infant, in poverty and obscurity, on ship-board, passing from France to the West Indies, with her mother and her little brother. Josephine is but little over twenty years of age, broken-hearted and hopeless, abandoned by her husband, who, embracing the doctrines of French infidelity, had plunged into all the depths of licentiousness. At length the husband and father relents, and entreats his wife to return, and we meet Josephine again upon the ocean, with her two children. She is poor and scantily clad. Little Hortense is barefooted, and a kind sailor charitably cuts down a pair of his old shoes to fit her tiny feet—"a present," said Josephine, when seated upon the throne of France, "which gave me more pleasure than any other I ever received." They arrived in Paris in the morning of that reign of terror the story of which has made the ear of humanity to tingle. The father of Hortense bled under the guillotine; her mother was plunged into a dungeon; and this poor child, with her brother Eugene, was left in friendlessness and beggary in the streets of Paris. A charitable neighbor sheltered and fed them. Her mother was liberated, became the wife of Napoleon, and was surrounded with dazzling splendor such as the Cæsars never rivaled. We now meet Hortense radiant in youthful beauty, one of the most admired and courted in the midst of the glittering throng, which like a fairy vision dazzles all eyes in the gorgeous apartments of Versailles and St. Cloud. Her person is adorned with the most costly fabrics, and the most brilliant gems which Europe can afford. The nobles and princes of the proudest courts vie with each other for the honor of her hand. She is led to her sumptuous bridals by the brother of the Emperor; becomes the spouse of a king, and takes her seat upon the throne of Holland. But in the midst of all this external splendor, she is wretched at heart. Not one congenial feeling unites her with the companion to whom she is bound. Louis, weary of regal pomp and constraint, abdicates the throne; and Hortense, weary of her pensive and unambitious spouse, abdicates him. They agree to separate, each to journey along, unattended by the other, the remainder of life's pilgrimage. Hortense seeks a joyless refuge in a Swiss valley. The tornado of a counter-revolution sweeps over Europe, and all her exalted friends and towering hopes are prostrated in the dust. Lingering years of disappointment and sadness pass over her, and old age with its infirmities deposits her upon a dying bed. One only child, the victim of corroding ambition, and of ceaselessly-gnawing discontent, stands at her bed-side to close her eyes, and to follow her, a solitary and lonely mourner, to the grave. The dream of life has passed. The shadow has vanished away. Who can fathom the mystery of the creation of such a drama!

Louis, dejected and bereaved, lingered for some months at the castle, where his mother breathed her last. The French Government watched with much jealousy the young claimant of the French throne, lurking so near the borders of the empire, and threatened a rupture with the Swiss Government, if it longer harbored so dangerous a guest. Louis was consequently under the necessity of leaving Switzerland, and he again sought refuge in England. He was now comparatively alone in the world, and although blest with an ample income, he seemed weary of the strife of life. Still, the memory of the one whose name he bore, seemed ever to reproach him for submitting to an inglorious life, and to stimulate him to desperate adventure to gain a throne and a crown.

For two years Louis remained in London. His name, his claims and his peculiar position, attracted much attention. When he appeared in society, or when he took his daily afternoon airings on horseback or in his carriage, in the parks, many eyes were directed towards him. He studiously and rather ostentatiously adopted the habits of life of his illustrious uncle. We are informed that he invariably rose at 6 o'clock, and employed himself in his study, with his books and his pen, until midday. He then breakfasted and read the morning papers, causing notes to be taken of all that peculiarly interested him. At 2 o'clock he received visitors. At 4 or 5 he made his appearance with the charioted throng rolling through the parks. At 7 o'clock he dined. The evenings he devoted to the various social and intellectual entertainments and amusements of the great metropolis.

During this period, he published a work entitled *Idees Napoleoniennes,* which from its title and its author, rather than from any intrinsic merit, has attained some celebrity. The work consists of an exposition of the political maxims of the great Emperor. The failure of his ill-contrived adventure at Strasbourg, which had covered him with ridicule, seemed gradually to inspire him with new desires to attempt to retrieve his reputation, by a more brilliant and successful enterprise. The year 1840 arrived, and all France was in a blaze of enthusiasm to receive the remains of her idolized monarch from the rock of St. Helena. Murmurs loud and long against Louis Philippe, were heard on every side. Louis Napoleon resolved to avail himself of this apparently propitious moment, to drive the Orleans branch of the Bourbons from the throne, believing that every Frenchman would rejoice to have the scepter in the hands of the nephew, at the reception of the remains of the uncle. Many plans, far less wise than this, have been crowned with success. And yet it seemed a hair-brained enterprise, to attempt the subversion of an empire with so vigilant and energetic a spirit as that of Louis Philippe at its head, with instruments as feeble as those upon which the rash adventurer must rely. The plan, however, was so secretly matured, that no suspicion was excited in England or in France, that any movement was contemplated.

On Sunday the 4th of Aug. 1840, a small steamer dropped down the Thames, containing apparently a pleasure party of about sixty persons, including gentlemen, grooms, lackeys, &c. Louis Napoleon was one of the number. They were all foreigners, and many of them were not aware of the enterprise upon which they had embarked. It was said that the vessel was bound to Hamburg, but as soon as they were fairly out to sea, the Prince made an address to them, informing them of the object of the expedition. He distributed money freely to those who might thus be inspired with zeal, and presenting them all with French uniforms which had previously been prepared, ordered the captain to proceed directly to Boulogne. Wine, which was furnished in abundance, and feasting, soon animated the courage of all. And the little steamer "The City of Edinburgh," with its handful of gay revelers, hurried over the waves, to demolish the armies of Louis Philippe, and to take the empire of France by storm. Boldly the little steamer, guided by the innocent Captain Crow, who was perfectly astounded at the quantity of wine which the valiant Frenchmen drank, went plunging onward towards the coast of France. At midnight the dim outline of the hills of the great kingdom was faintly discernible in the distance. At 6 o'clock in the morning they reached the shore, and the party, heated with wine and flushed with the night's revelry, landed unobserved at the obscure village of Vimereux, near the garrisoned city of Boulogne. Here, with a valor truly extraordinary, the army of invasion arrayed itself in marching order, and advanced boldly upon the guns and bayonets of the fortified city. First came our hero himself, with the old gray coat of the Emperor, and with the fac simile of his world-renowned cocked hat upon his head. Louis had not forgotten the remark of Chateaubriand, that "if the cocked hat and surtout of Napoleon were placed on a stick on the shores of Brest, it would cause Europe to run to arms from one end to the other." Next to the chieftain of this band, came one in the uniform of a French officer, with a live eagle fluttering upon the perch to which it was chained. With *gilded* birds of Jove, Napoleon had rode triumphant over the [illegible] and Lodi. The living eagle would surely conduct to more brilliant victories, [illegible] gilded images with which Napoleon animated his legions. Next to the fluttering eagle came the army of the Prince, consisting of some sixty gentlemen and servants, brim-full of valor and wine. They were abundantly furnished with proclamations to distribute by the way. Louis had with him about $100,000 in bills and in gold, to meet the expenses of his enterprise. In the rear of this strange band, a crowd of gaping peasants and ragged boys followed, wondering what it all could mean.

They reached Boulogne. The garrison there consisted of two companies of the 42nd Line. The soldiers, amazed and bewildered, gathered around the group. Louis showed them the gray coat and the cocked hat, harangued them most energetically, and ordered them to shout Vive l'Empereur! The soldiers seeing one of the Lieutenants join the Prince, thought the Emperor himself had actually come from the sea-girt rock, as formerly from Elba, and half crazed with excitement and with the rum which had been freely distributed, began to run about, to throw up their caps, and shout Vive l'Empereur! like madmen. It was a brief moment of glory for our poor Prince. The alarm was given. The officers rushed to the barracks, and gathered the soldiers around them; and refused to accept the proffered substitute for the old idol of the army. Louis lost all presence of mind, and with senseless rage fired a pistol at the colonel. The ball missed its mark, but wounded a soldier in the neck. Louis and his whole party now took to precipitate flight, through the streets of Boulogne, pursued in most ludicrous confusion, by the soldiers and all the boys and barking curs of the city. Napoleon himself never witnessed such a rout, as this one of which his illustrious nephew could say, "magna pars fui." The Prince ran with frantic speed through the streets, brandishing his cocked hat, as if it were a charm, upon the point of his sword, and throwing handfulls of gold to the populace to conciliate their aid. The whole party were however surrounded by the soldiers, and without any difficulty captured.

This second attempt was treated by Louis Philippe with more severity. It was generally supposed that the Prince Louis would lose his head; but instead of that, he was sentenced to perpetual imprisonment in the Castle of Ham. It is said that when the Prince entered the gloomy fortress assigned as his home or his grave, he looked at the impregnable battlements frowning down upon him, and smiling said, "The word *perpetual* has long since lost its meaning in the French language."

Three of the confederates of Louis were also sentenced to twenty years' imprisonment with the Prince. In the Castle of Ham they were watched with the utmost vigilance, and yet they were treated as illustrious captives, and allowed every indulgence consistent with their safe keeping. They had large and well furnished apartments, free access to the castle garden, and all the literary and scientific facilities and luxuries which they could desire. Still they were prisoners. For six years Louis remained in this genteel, yet most irksome captivity. He, with his companions, endeavored to beguile the lingering hours with scientific studies and philosophical experiments. The Prince was also busy with his pen in the various labors of authorship. He translated poems; he wrote articles for the daily journals; he kept up a wide correspondence with friends, and among other pamphlets published a work "upon the extinction of pauperism." He also began to collect the materials for the "Life of Charlemagne." While thus apparently buried in his literary avocations, and while his keepers were lulled into security, he one fine morning, the 25th of May, 1846, dressed himself in the robes of a female with which he had been secretly provided, and quietly walked out of the castle to unrestrained liberty. He again took refuge in London, when two months after his escape he heard the death of his father Louis at Florence. The son appears to have had but very little intercourse with his father during life. With the recent revolutions in France, and the elevation of Louis Napoleon by the enthusiastic suffrages of five millions of Frenchmen, to the presidence of that most monarchical republic, all are familiar. All his present efforts are apparently directed to the acquisition of a throne. Though 42 years of age, he is still unmarried. No one can predict what will by his future career. He has manifested more of character than either his friends or enemies formerly supposed him to possess. He is placing himself at the head of the reactionary movement, and doing what he can to quell the rising spirit of republicanism in Europe. He is thus losing the confidence of the people, and gaining the sympathy and the support of all the crowned heads around him. There is nothing in his character to give him prominence, but his history has been eminently eventful and probably will so continue.

A THREE-FOLD BUNDLE OF SIN.

The beloved disciple (2 Jno. 2: 16) speaks of "all that is in the world," as if it were a three-fold bundle of sin—"the lust of the flesh, the lust of the eyes, and the pride of life." This, he says "is not of the Father, but is of the world."

1. *The lust of the flesh*—or the inordinate and wide-spread disposition to indulge the appetites, the gross sensual passions, and to enkindle the incitements thereto. 2. *The lust of the eyes*—or the desire for brilliant display, costly decorations, splendid equipage and other such vanities, leading to excess and extravagance. 3. *The pride of life*—or that ambition which longs for earthly distinction, and which sacrifices all good and all principle for the honor and praise that come from man. These three raging passions rule as a triumvirate, in the natural heart. They are the strong men armed, keeping the castle. They must be conquered, bound and cast out, before the heart can become a temple for the indwelling of the spirit of holiness. Reader, how is it with thy heart? Look inwardly, and see.—*N. Y. Pres.*

FOR THE NEW-YORK EVANGELIST.

A VOYAGE, BUT NOT TO CALIFORNIA.

BY DR. WM. A. ALCOTT.

I recently saw an article in the papers headed "A Voyage to California." It ought to be read, and I hope will be read from one end of the land to the other. And yet, Mr. Editor, were I equally skilled at the art of putting my thoughts and observations on paper, I am not at all sure but I might write for you an article of as much importance and interest as that.

I, too, am a voyager—in company with a very large number of passengers—to a country generally considered as far more distant than California. It is a country, too, where gold is so abundant that the very streets, for 1500 miles in each direction, are said to be paved with it. At the least, it secures to its inhabitants all the happiness which golden streets and golden hills and valleys could possibly afford.

And I, too, am among a class of men, a very large proportion of whom are precisely of the same description with those mentioned in the article, aboard "the steamship California, in the Pacific Ocean," and bound to California, the golden land. The great majority are disappointed men; men, indeed, of great energy and indomitable courage—true Yankees—discouraged, as your correspondent calls it, but not disheartened. They are discouraged with others, not with themselves. Themselves, as they truly are, and shrewd as they are, they have not yet seen. But no matter to them, they have seen others. They have spied out the land, and brought a report. And that report corresponds very nearly with that of those among whom your correspondent is cast, on board the California.

Thus I met a man the other day—shrewd, active, industrious and intelligent. He is 50 or 60 years of age. He says he has observed, all his life long, that professors of religion, in their dealings with him and others, shave a little closer than other men. They may do it, he says, with a little more *grace,* but then they *do* it.

But to-day, in a post-office, stood three stout, energetic Yankees, waiting for the post-master to get through distributing the letters. One was saying, when I entered, "One-third of them [illegible]." "You may add another third to that," says the second. The third said nothing, for he was about undertaking a large job of work at the hands of the class of people they were condemning; and so he was silent. But our Yankee number one, not at all daunted by my presence, or by the presence of the post-master, thus proceeded: "No men will shave closer—though they shave, I acknowledge, with a smooth razor—than these same men. They will even gouge out a piece occasionally. And then, when told of their faults, they will deny that they ever did or said so."

Now these charges are either true or false. Your correspondent in the Pacific thinks they are true. Your correspondent in the ship of the world also thinks they are true. Proof just now, neither the one nor the other adduces. Is not the case too plain to require it? Is it not a truth too palpable, as well as too painful, that the world at large are getting more and more disgusted with religion itself, because its professors do not order their secular business on the same principles of piety which they profess when they sit down to commune at the Master's table—because they are not as strict Christians in the counting-room, in the shop, or in the field, as in the house of God and in the prayer-meeting?

I stop not here to remind those men who speak so freely of the faults of professing Christians, that our danger as hypocrites does not lessen their danger in neglecting and *despising* the gospel and Savior we *abuse*—and to tell them what they already know, that to their own Master they stand or fall. They will perish in their sins, even as we; and if the doom of the hypocrite is dreadful, that of those who have stumbled over him into hell, when he stood out exposed to them in all the nakedness and deformity of his hypocrisy, will not be much more enviable.

FOR THE NEW-YORK EVANGELIST.

EVANGELICAL ALLIANCE.

Mr. Editor—The Evangelical Alliance of Northern Pennsylvania and Southern New-York has just closed its annual session. It met at Havana at 2 P.M. the 23rd inst. and adjourned late in the evening of the 24th. The weather was unfavorable to a large gathering, but notwithstanding that, a very respectable number attended, including twenty-five or thirty clergymen. The Baptist, Methodist and Presbyterian denominations were represented, the Rev. Mr. Dickinson, of the Baptist church, Elmira, occupying the chair. So great was the interest excited, that it was difficult to bring the proceedings to a close at the appointed time. Enclosed is a copy of the resolutions passed. Several of them elicited highly animated debates—but all were at last adopted by nearly unanimous votes. Those relating to the responsibility of Christians for the use of their property in the desecration of the Sabbath, whether invested in railroads, or elsewhere, or rented to tenants; the suppression of the liquor trade by a proscriptive State law; and the duties of Protestants growing out of the character and position of Papacy, led to the most discussion; while its indispensableness in carrying out the great reforms of the day, was the aspect in which Christian union seemed particularly to arrest attention. Many thoughts were expressed that ought to have a wider circulation than the voice can give them, and the addresses Tuesday evening on Christian Union, by Rev. M. Crow, of the Methodist church, and Rev. Mr. Beach, the only Agent of the American Alliance, and Wednesday evening on Temperance, by Rev. C. J. Warren, the excellent Corresponding Secretary of the N. Y. State Society, and Rev. Wm. Hogarth, of Geneva, might be published in full, with great advantage to the causes they advocated. The best part of the Convention, however, was the spirit that animated its members, and which it is hoped they may spread through the communities from which they came, and to which they have returned.

We are witnesses, in this section of the land, that the objects of the Christian Alliance are not visionary, nor its measures vain. The assembling of Christians and ministers for consultation and prayer, and their union in associations and in labors for the general good, have manifestly abated distrust and suspicion, and created confidence and sympathy and love. There is as much freedom in the deliberations of our Alliance—as much attachment of brother to brother, and as much cordiality in the prosecution of enterprises of common concern, as appears in our several ecclesiastical bodies, and in efforts for the accomplishment of denominational objects. Will not the members and pastors of churches elsewhere make a somewhat similar experiment. Christians must be more extensively one, even as are Christ and the Father, before that demonstration of the truth of the gospel can be furnished, which is essential to its universal triumph.

RESOLUTIONS ON CHRISTIAN UNION.

That we deem Christian union consistent with denominational organizations, and that it is promoted by pulpit exchanges, and public and social meetings of Christians of different names.

That we regard evangelical denominations, not as rival parties, but as the several portions of Christ's visible kingdom on earth, and that we deprecate the spirit which would exalt any one of the number as exclusively the church of Christ.

That we deem the Evangelical Alliance eminently well adapted to the concentration and development of the power of the Christian church.

That all Christians should co-operate in enterprises of public benevolence which occupy a common ground.

That the signs of the times indicate the need of greater union among Christians, and that it is especially demanded by the present state of the Papal world.

RESOLUTIONS ON THE SABBATH.

That we are gratified with any evidence of an increasing regard for the sanctity of the Sabbath, in the diminution of travel and the stopping of public conveyances for passengers and freight on that day; but that there is still too frequent a violation of it even by professing Christians, the influence of whose example demands its observance by them with peculiar strictness.

That the desecration of the Sabbath by boatmen and raftmen is sadly demoralizing to the communities in which it prevails, and that we invoke the aid of all patriots and Christians in staying the evil.

That as the Bible does, so should the church, hold boat and mill owners, lumber dealers and stockholders, responsible for much of the guilt that accrues when their property is used in violating the Sabbath.

That we request all ministers frequently to preach on the claims of the Sabbath, and the religious and secular press to aid in promoting its observance.

RESOLUTIONS ON TEMPERANCE.

That the Temperance cause is worthy of a place in the sympathies, labors and pecuniary contributions of the Christian community, similar to that occupied by the missionary and other benevolent causes, and that it should be in like manner presented from the pulpit by pastors and qualified agents.

That the abounding and increasing evils of intemperance, and the aggravated cases of violence, suicide and murder, which have recently occurred, should be regarded as a special call in Divine Providence to renewed efforts for the suppression of the Liquor Traffick.

That the utter inefficiency of the present laws to restrain the evils of intemperance, and the injurious operation of the whole license system, are considerations fitted to impress on the people and Legislature, the importance of an entire revision of the excise laws; but that we protest against any abrogation of the laws that now restrain in some measure, the evils of intemperance, except by an enactment which shall entirely prohibit the sale of intoxicating drinks.

That the Alliance has learned with pleasure from Rev. Mr. Warren, Corresponding Secretary of the State Temperance Society, that it is proposed to request the Governor to recommend a revision of the license laws, and to present a memorial to the Legislature, asking a prohibition of the liquor trade, and that we cordially approve these measures.

Elmira, Oct. 25th, 1849.

THE CROSS DAILY.

Some persons seem to be always trembling at the thought and the mightiness of becoming a Christian, concentrating in their own minds, in the idea of becoming a Christian, almost the whole amount of a lifetime of self-denial, conflict, effort, watchfulness, work upon self and others. But that is all to be left to [illegible]. All the strength necessary for future obedience must be given [illegible] the time comes for its exercise, he will give it to the soul that is waiting on him. But at present you have only present duty to perform. You are to follow Christ for to-day; that is duty, that is Christianity. Christ must renew your strength *every* day, and every day you must come to him, saying Give us *this* day our daily bread. If you think that becoming a Christian requires in you the exercise of a grace and strength sufficient to last you through life, it is a great mistake indeed. Becoming a Christian requires only present submission and trust, a willing heart, and a waiting on the Savior *now,* without any respect to the future, except in the article of trusting in him for it. Out of that present trust springs the future. You are not required to produce the future, but to put the seed of it into the ground, as Christ gives it to you. The husbandman is not required to produce the harvest, but to begin with the first steps and to follow on, trusting in the Lord of the harvest. Your trust and obedience to-day are the seed and bud of to-morrow, and out of the blossoms of to morrow shall spring other buds and blossoms, and so on, until your daily existence shall be filled with fruit unto life eternal. The man who trusts in the Lord shall be like a tree planted by a river, her roots always nourished with moisture, her leaf ever green, not careful in the year of drought, nor ever ceasing at all from yielding fruit.

But all this is the quiet growth of faith and patience. It is not required at once, nor possible at once, but only the *principle of it* ceaselessly working. Miss Jane Taylor's story of the discontented pendulum, is admirable in this application; we would call it for our purpose the unbelieving pendulum. Reflecting upon the amount of future duty it had to perform, and going into calculation what number of times it must swing every hour, and multiplying that by the hours in the day, and then the days in the month, and then the months in the year, and finding what an enormous multitude of times it must strike with the most perfect precision, punctuality and perseverance in the year, ceaseless, always at its duty—it was so distressed and terrified with the responsibility, that it suddenly stopped; nor could the clock be set in motion again, till the pendulum was reminded that though in a year's time it would of course perform so many vibrations, if faithful, yet it was never called to perform but just so many in a minute, and only one in each present second, and that it had nothing to do with the future, but to take care of the present. Take care of the minutes, and the hours will take care of themselves. And just so, take care of the days in Christ's service, day by day, in the minute duties of following Christ, and the months and years will take care of themselves. Christ will keep the clock in motion to-morrow, if the pendulum obeys him to-day. Each day we are to come to him for each day's grace.—*Dr. Cheever's Windings of the River of the Water of Life.*

DEARTH OF REVIVALS.

There has rarely been a period within the past thirty years, when there were so few revivals within our knowledge, as at the present time. Extensive, powerful revivals are to us unknown. We hear of some few seasons of gentle refreshing, but of small extent; the great mass of the churches are fearfully barren of revival influence. Our numerous exchanges bring us almost nothing in the line of "revival intelligence."

This fearful dearth has been reached through a long period of more or less gradual declension. It is many years since our northern and western churches have been refreshed with extensive and powerful visitations of Divine mercy. A generation is coming upon the stage who have never shared in those visitations. Oh, how sad—should they pass away unblest of such experience.

What are the results of this general dearth of revivals? Let us study and examine them attentively. It will do us good to trace them out thoroughly. It will be some satisfaction to know the worst of our case. It will quicken our hearts in prayer; and even if our prayers should not avail to change the face of Zion immediately, it will be a comfort to mourn over her desolations. How should we be cheerful while Zion is sad and languishing?

A long-protracted dearth of revivals has made many churches small, and many congregations thin and feeble. Debility is their prominent feature. Religious interest subsides, and a thousand forms of worldly interest spring up to engross both thought and feeling. "The ways of Zion do mourn because few come to her solemn feasts." How life-like is this picture as applied to many American churches! Accessions from the world are rare. The joy of the fathers and mothers of Zion over newborn souls is almost forgotten—has almost ceased to be an element in the Christian experience of modern churches. It is well, if under this declension of religious interest, the people of God have not turned away earnestly to find objects of interest not perhaps even remotely religious in their character.

Inquire of the meetings for conference and prayer; you learn that they are extinct, or if alive, are but thinly attended. It is only a faithful few who so love the place and the scenes of prayer that they will surely be there. The attendance and the spirit of these meetings will commonly measure accurately the amount of revival feeling. A long dearth of revivals leaves the praying circle thin and cold. Is it not so? Reader, how is it in your church or neighborhood? What record does conscience bear as to your own attendance and your own faith and zeal in prayer?

Amid the prevalent dearth of revivals, it is only a natural result that dissensions and divisions should become rife. The occasions are rarely long wanting—only let the great cause, a state of selfish experience, be present. When Christians love Zion less and themselves more, there is always and naturally a readiness and an aptitude for dissension. Then churches are distracted, perhaps rent. We can recollect a period when after a long dearth of revivals, a wave of revival power sweeping over a wide territory, found almost every church afflicted with some deep "roots of bitterness;" so that the first work of preparation was to extract these "roots," and heal up the breaches of Zion. We have no doubt that a similar preparatory work would need to precede a sweep of revival influence in many churches now. Will the friends of Zion look after this point—see if it be their own case—and prayerfully study and apply the remedy?

We have yet other points to suggest as among the sad fruits of the dearth of revivals. Reserving them for another day, we must entreat our Christian readers to consider that the first step towards the return of revival blessings is ordinarily this:—the real friends of Zion begin to go round and survey her desolations. Like Nehemiah, they go out in solitude, perhaps by night, and mark the fallen towers, the broken walls, the heaps of ashes, the smoking ruins; and their eyes affect their hearts. There is but one just resort for help—prayer. They cry unto God. They beseech him to come and look upon these desolations. They begin to talk with God of the honor of his name. They do not forget their own dreadful guilt and ill-desert. Thinking of this, they seek the lowest place in the dust before their God. It is good to weep there. It is spontaneous to confess, and such confessions relieve the heart, and ere long bring peace. Then God draws nigh, and those humbled, praying souls are revived; a spirit of prayer is shed forth upon them; and the days of refreshing return.

Will not each Christian reader labor to secure precisely this result? and at least inquire, whether the process of steps suggested may not be in his own case both natural and needful?—*Oberlin Evangelist.*

CORRESPONDENCE OF THE N. Y. EVANGELIST.

LETTERS FROM CALIFORNIA.

BY REV. J. A. BENTON.

Sacramento City, *Alta California, Monday, July 16th, 1849.*

Mrs. Editor—Here I am at the head of navigation on the waters of the Sacramento. We dwell in tents pitched in the shadow of huge oaks that here spread forth their giant arms beneath the blue, unclouded sky. This is an incipient town, commenced last spring—and in a fair way to grow to something. But more of this locality hereafter.

At present I will dwell only on the passage from San Francisco hither. Leaving the anchor-ground in front of the city of San Francisco, situated on the left of the channel—you pass through a narrow portion of the bay, sometimes difficult to be got by. The waters soon expand again over a large surface, but are very shallow except near the eastern shore. With a fine view of the land, you will sail along this coast nearly twenty miles before entering the river, or straits, which connect the Suisun Bay with that of San Francisco. The scenery in this region is not without its attractions—though rather destitute of trees, and in this hot season, brown, and bare of vegetation; presenting only the remains of wild oats and withered herbs. It has a sort of bold character—rising to a considerable elevation, swell above swell, hill above hill, and roll after roll—like huge sea-waves when the storm is over. There is nothing jagged or rough to be seen, nothing wild or wonderful; everything looks as if gently set down where it is, without jar or confusion. All is moulded, rounded, smoothed, almost polished. When in the vernal months, "the winter [illegible] and gone, the flowers appear upon the earth; and the time of the singing of birds is come," this country must deck itself in robes of green flower-sprigged and many-colored, and wear a beauty seldom seen in the fairest portion of the earth and its paradises.

The river between the two bays is from seven to ten miles in length; the water is very deep, and the current strong, though modified by the flux and reflux of the tides. About two-thirds of the way up this river, on the left, or north bank, where the stream curves to the south, with a wide sweep, is situated the town of Benicia. It is a young but very thriving place, beautifully located on the low ground near the water, and extending back to the slope of the highlands which rise to the northward. The anchorage is good, and the largest ships come in close to the shore. Business is lively here, prices are high, and every one keeps in motion. The U. S. naval station is fixed a mile or two above, on the same side. I do not know the number of inhabitants. There is a school taught here, and a church has been organized which sustains preaching regularly. I believe steps have been taken towards establishing a high school here, if not ultimately a college. Dr. Semple, of Kentucky, and M. Phelps, of Connecticut, are two of the principal proprietors. The place is healthy, the climate fine, and the country round not void of loveliness, not unfitted to elevate and inspire.

Entering the Suisun Bay, you behold a large expanse of water twenty miles in breadth, comparatively shallow, at low tide full of shoals, sand-bars, and islands; often swept by terrific gales, rendering its navigation at all times difficult, often dangerous. Many small boats have been swamped and lives lost during the past year, in attempting to cross it. The channel of the rivers passing through it is devious and crooked, keeping near the southern shore.

Owing to the islands, capes, and marshes found near their mouths, it is a matter of no small difficulty to a novitiate, to find out which is the mouth of the San Joaquin, and which the entrance to the Sacramento. Having found the latter entrance, one comes all of a sudden upon the famous paper city of "New-York," with a single building in sight, said to be the property of Col. Stevenson, a quondam citizen of the Empire City. There being a large party of us in small open boats, we landed near this place to pass the heat of the day, and prepare our dinner. Shut off from the cool sea-breeze, the air was oppressively hot; the ground incinerated, almost glowing with flames; and respiration exceedingly difficult, half of the oxygen having been burnt out of the mechanical mixture of the atmosphere.

Having gained admittance into the Sacramento, there is no difficulty in keeping the main stream. It receives few tributaries of any size for a long distance; and only here and there is any side-cut, or "slough," as they call it here, which could be mistaken for the bed of the river. Going onward, with a fine afternoon-wind, we were soon in the midst of the "Tulares marshes;" which, on either side, and between both rivers, cover thousands and thousands of acres. During the wet season this vast area is all overflowed, but in summer, amid this wilderness of shrubs, rushes, weeds, grass, and bogs, there occur high banks on the river, and long island-like stripes of upland, on which grow in their leafy glory, far above the wild and tangled luxuriance beneath, the large water-oaks, by some called live-oaks, peculiar to this region. In any other country they would have no remarkable value; the grain is coarse, the timber brittle, and they spread into branches near the ground. It is not unusual to find them six and eight feet in diameter at the foot.

Above, as in the marshes, the waters are perfectly smooth and placid, the river flows on gradually, with many an elegant turn and lovely bend, between emerald banks, overhung with woven branches, and cooling in many a shady nook and cove. The waters are somewhat tepid, but sweet and clear. They abound in fish; which are not very eager for bait.

There are very few marks of civilization to be seen till you reach the military barracks at Suttersville, a few miles below this town. At one place I recollect seeing a log-house, with a patch of Indian-corn growing beside it; while an encampment was occasionally found elsewhere, either permanent, or temporary. But, notwithstanding these abodes of humanity, and the frequent passing of brigs and schooners, one is often thrilled as he sails along, with those emotions which found expression in the language:

"There is a pleasure in the pathless woods
And on the lonely shore."

We sailed nearly the whole of the last night of our passage, by the light of the stars, till nearly 12 o'clock. When the moon arose, it changed what was before a scene of beauty into one of exceeding enchantment. I did not try to compose myself to sleep. I preferred being on the look-out for what was new and pleasing, and to enjoy, in its fullest measure of luxury, the view my position afforded of the fairy-like visions which rose before, and flitted and danced around.

After a sail of two days and two nights we reached the "Embarcadero" at this place, and pitched our tents in the cool shades of the oaks, yet almost amid the wilderness of nature. While here, I notice that

every one coming up for the first time, exclaims at once "What a beautiful river! Did you ever ascend so splendid a stream in your life? It is the finest thing I have seen in California." This is all true. There is a placid, romantic, beauty about the Sacramento, of which nought but civilized Goths and Vandals can ever despoil it.

As many men, after all the crooked adventures and ceaseless struggles of a life-time, barely succeed in bringing themselves back to their point of departure; so, by the somewhat tedious, silver-threaded line of the river, have I brought you once more to Sacramento City, where for the present, I shall leave you in perfect quiet.

New-York Evangelist.

NEW-YORK: THURSDAY, NOVEMBER 8, 1849.

"WHY IS HIS CHARIOT SO LONG IN COMING?"

Long and dreary has been the night in Zion. Darkness that might be felt has hung over us. Our harps have been hung upon the willows, and we have wept when we have remembered the days of Zion's joy and prosperity: when our hearts were filled with gladness, and our tongues sang aloud the Redeemer's praise: when as clouds and as doves to their windows, we saw penitent and believing souls flying to the cross for refuge and eternal life. Those precious days have long since passed away. A season of spiritual desertion and death has succeeded. The children of the holy and living One seem to have forgotten their Father's house, and the Father withholds from them the tokens of his love. The chill of the world is on them, and they try not to shake it off. Meanwhile souls unrenewed, are moving on in unconcern to death and judgment. They are thinking only of the pleasures of sin, and of possessions which are to perish with the using. "The harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands." * * * * "Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it." How many has the fearful pestilence swept away within a few months, and how few amongst them all had the "rod and staff" to comfort them, in the dark and trying hour. Where are they now? where are hastening the multitude of thoughtless ones who are just behind, and who are even now crossing death's threshold? What is before them, but an eternity of unutterable woes? Oh, have we no tears to shed?—no prayers to utter?—no word of timely and affectionate warning? Must they all perish?

"Is there no balm in Gilead? Is there no physician there?" There is a great Physician near. But he comes not. Why does he delay?

It is not that he has no love for the souls of dying men. Let the agony of the garden, and the sorrows and sufferings and death of the cross, declare how willingly Jesus Christ would save dying sinners. It is not that the Lord's hand is shortened that he cannot save, nor his ear heavy that he cannot hear. It is not that there is not yet room in those "many mansions" in the Father's house; nor that there is not joy among angels when one sinner repenteth. "Why tarry the wheels of his chariots?" Alas! Is it because his own people desire not that he should re[illegible] Are there none in Israel who will go out to welcome him back to Zion? Have children in his own household turned against them? Is he waiting to hear united, earnest, importunate and believing prayer from his people? Have we refused to give him glory due to his name, when he was with us and when his Spirit multiplied converts in our midst, as the drops of morning dew? Does he wait to have us to learn that it is "not by might, nor by power; but by" his "Spirit," that the precious work of salvation must be done, if it is done at all?

How long, O Christian, must he wait? When will you awake from your slumbers, and call on his name in earnest? when shall we cease from our own confidence and criminal glorying in ourselves, and give unto the Lord the glory that is due to his holy name? Must the precious seed that has been sown lie buried until we are in our graves, and another generation shall arise who will pray to the Lord of the harvest? And must the fields which are now white for the harvest in heathen lands lie neglected, or be trodden down by idolators, because there are no laborers who will go into them? Is this our love to Jesus?

WHAT CONSTITUTES A STRONG CHURCH?

Robert Hall somewhere quotes from Cyprian the following striking and pregnant sentence:

"The church is one, which by reason of its fruitfulness is extended into a multitude, in the same manner as the rays of the sun, however numerous, constitute but one light; and the branches of a tree, however many, are attached to one trunk, which is supported by its tenacious root; and when various rivers flow from the same fountain, though number is diffused by the abundant supply of waters, unity is preserved in their origin."

The church universal is indeed one—the holy Catholic church. All whom Christ prayed for, all who belong to Christ, are members of this church, and are brethren. It makes not that they are found in different denominations; that they pass under different names; they are one, and that by a union so intimate that it is symbolized by the union between the Father and the Son;—one on earth, and destined to be one forever in heaven. Multitudes are there already, dwelling together in the light wherein they see light, without one grain of discord, without one opposing thought or feeling. Continually are happy brethren passing from earth to heaven, and melting into that glorious and perfect oneness. And yet in this passage they gain no new element of union; they only lay aside the elements of disunion—the earthly, which prevented or impaired their fraternity while here below.

"The genius of the gospel," says the immortal Hall, "let it once for all be remembered, is not ceremonial, but spiritual, consisting not in meats and drinks, or outward observances, but in the cultivation of such interior graces, as compose the essence of virtue, perfect the character, and purify the heart. These form the soul of religion; all the rest are but her terrestial attire, which she will lay aside when she passes the threshold of eternity."

Unity, then, does not consist in the "terrestrial attire" which is laid aside, but in that which is carried into heaven and sealed with immortality.

Does any particular church or denomination ask now, How shall we best promote our unity, and augment our strength? We cannot consistently or wisely reply, Attend first of all to your "terrestrial attire;" see to your ordinances; adhere closely to the letter of your standards; follow your rituals with the utmost strictness; stand fast to your polity; be active in your judicatories; exalt your denominationalism, and pursue its interests faithfully; bring into your church connections all the influence you can of wealth, talent and power; make the most of your church at all times, and carry your church with you everywhere; and then you will promote the unity and strength of your church, and lengthen your cords and strengthen your stakes.

What is this but the worldly policy of all earthly bodies? What is this but laying up treasures on earth where moth and rust do corrupt, and where thieves break through and steal, instead of laying up treasures in heaven, where moth and rust do not corrupt, and thieves do not break through and steal? What is this but lumbering ourselves with baggage that we must leave behind in the river of death? The "terrestrial attire" is valuable only as we use it. If ordinances, standards, rituals, polities, judicatories, and denominationalism in general, be used for a worldly name and worldly strength, for increase of numbers and possessions, then we become a mere *Propaganda Society*, and the greater our success the wider our separation from the kingdom of heaven.

To be used aright, they must be used simply as symbols of the spirit and the life—the one spirit, the one life, of Christianity; and as means which we find helpful to our growth in all those "interior graces," which, as they constitute the "soul of religion," ally us the more closely, as they are the more diligently cultivated, to the whole brotherhood of Christians—to the one body of Christ.

This is an infallible test whether we are using our denominationalism aright. If we are using it so as to draw us into an insolated mass, separating us from the whole body of Christians, exaggerating differences, nourishing unchantableness, infusing a spirit of proselytism, and making communion with others difficult or impossible, unless they subscribe to our symbal, then manifestly our use is a fearful abuse.

But if we use our denominationalism so as to make us more alive to the vital, central, and universal doctrines of Christianity; so as to awaken a holier zeal in the conversion of souls to Christ; so as to enlist us more effectually in the great work of evangelizing the world; so as to increase that brotherly love which binds us to all who love our common Lord; so as to organize wisely, and to concentrate our efforts in every good word and work; in fine, if we make our denominationalism but a form of discipline and order which we choose as in our judgment the most convenient for marshalling ourselves as a cohort of the Sacramental Host, cheerfully, and charitably, and *practically* leaving the same liberty to others, and thus by it, work ourselves the more effectually into the great and all-binding circle of Christian love and duty; then we may know that we are using it aright, and giving it a substantial value. Then we shall "lay it aside" on "the threshold of eternity," not as rubbish which we despise, but as well-worn and soiled armor, needful during the hour of conflict, but not needful when, putting on the garments of victory and joy, we enter into the land of eternal love and peace.

Surely that form and spirit of unity must be the most glorious and perfect, which approaches the most nearly the heavenly, which answers the prayer of Christ, "that they may be one as we are one."

We might say, therefore, with all truth, to any particular church or denomination, If you would have unity and strength, place yourselves on the broad principles of catholic or universal Christianity. Let the life and form of your denominationalism be distinguished from all others in this very way, that your standards, ritual, polity, ordinances, judicatories, and ecclesiastical movements are filled with the faith, charity and works of the gospel. Ever reflect what Christ and his apostles have enjoined in general—what they would enjoin in any particular case or emergency. Imagine Paul or John to be chief counsellors in every convocation, and Christ himself to be moderator. In your standards, rituals and polity, think what Christ and his apostles would lay down as essential and necessary. In your ordinances, imagine Christ and his apostles to be administering them. In your deliberations upon duty and modes of action, consult what they have imposed upon you, and place yourselves again in the light of their example.

We believe the grand element of a church's strength to lie in making the cause of Christ the great interest, and in letting our denomination be only subsidiary thereto. Instead of sacrificing the general interests of the church to our particular interests, we should be ready to sacrifice our particular interests to the general interests. We ought to be ready even to cease to be as a separate denomination, if thereby the great cause could be advanced.

The great principle, "Seek first the kingdom of God and his righteousness, and all these things will be added unto you," is applicable to the prosperity of churches as well as of individuals. That church, therefore, which is least [illegible] about itself, and most concerned about Christ and his kingdom, will be best taken care of, will flourish most, will most surely and effectually lengthen its cords and strengthen its stakes. The element of its union, strength and prosperity is vital and immortal. It bases itself not upon the local, the temporal, the human, the earthly, but upon the everlasting foundations of truth, that cannot grow feeble—of love, that can never decay—of duty, that can never subside. There is all the difference between its movements, and those of others, that there is between him who works according to rules of temporary expediency, or under the authority of mere custom, and him who perceiving fundamental principles, can form his rules for all emergencies, and knows an authority mightier than custom.

It is a glorious and blessed thing to belong to the church of Christ; and it is a desirable thing to belong to a particular church, only as we thereby get into the church of Christ. It is a glorious and blessed thing to labor for the cause of Christ; and it is a desirable thing to labor for the prosperity of a particular church, only as we thereby labor for the church of Christ. That church which gives the fairest promise of such a result, will nourish in its own bosom the noblest forms of character, and will draw into its communion the best spirits of our race—those that are prepared for the freest, the most generous, the most self-sacrificing, the most Christ-like labors for the good of humanity.

AN HUMBLE MIND.

An eloquent preacher once said, the gospel *exalts* by first *depressing*; in order to get up, you must first go down. The Lord of preachers himself said, Whoso humbleth himself shall be exalted. It is an admirable truth, that has its illustrations in every sphere of observation. A man who is to fix an enduring remembrance of himself in the hearts of men, must first show himself willing to suffer for the good of others. In order to be elevated in the truest sense, he must be willing to bend down in self-denying labor. A sinner, in order to be lifted upon the Rock of Ages, must first go down broken-hearted at the foot of the cross. A church which would enjoy a revival of religion, must first bow itself down in humility of mind before the throne of God.

The peculiar demands made upon the piety of the present day, and the circumstances which act upon the moral and spiritual tendencies of men, do not much favor the cultivation of a tender, humble, self-diffident and unassuming religion. From the manners of the age, humility and reserve have well-nigh disappeared altogether; the young grow up with but little of that engaging diffidence, and that reverence for age, which were once the charm and the characteristic of that period. The stir and activity of the times engender, almost by a necessary law, the qualities of boldness and self-confidence; and the transition from these to arrogance, conceit and officiousness is very easy. The religion of the times feels the influence of these tendencies. There may be more of activity than formerly, but there is less of humility. There is more zeal, and greater liberality, but not so much of that shrinking, self-forgetting, disinterested remembrance of the injunction to prefer one another. Now, whatever our religion may gain in strength and aggressiveness, it certainly loses one of its greatest charms, and it loses, too, one of its surest safeguards. God giveth grace to the humble; the union of the soul to Christ—the sanctification of the mind, can only go on, as the heart is softened with humility, and the sense of dependence is kept uppermost. The source and sum of religion is a childlike dependence on God—a feeling, deep as the consciousness of being, of our need of Christ, and of trust in him. Thus religion grows but in humility. At best it is an exotic in an unfriendly soil; and nothing will so well nourish it as the tears of penitence, and the protecting shade of unaffected meekness and lowliness of mind.

UNITARIAN CONVENTION IN MAINE.

The autumn Convention of Unitarian ministers was held at Portland week before last, and is characterized by the Christian Mirror as deeply interesting. Most of the time of the meeting was spent in an earnest discussion on the great topics of personal religion and activity, and on the spiritual condition and wants of the denomination. The report of the addresses, as given in the Register and Inquirer, has deeply affected us. There appears to have been a tenderness and solemnity of feeling, while considering the present attitude and duty of the ministry, that encourages a hope of good fruit. A long series of resolutions, introduced by Rev. Dr. Bellows, forms the basis of the discussion, among which were the following, worthy of the sincere reception of all who love our Lord:

Resolved, That while we would be grateful to God for the exalted privileges of our position in the Church of Christ, it becomes us to be humble in view of the little we have done, as contrasted with our opportunities, for establishing his kingdom in our hearts, and extending it in the world; that we see the necessity of new and more devoted efforts for awakening the life of religion in our churches; and that we meet here for mutual counsels and prayers to God that we "may obtain grace to help" us, and that spirit of Christian holiness, without which we must forever labor in vain.

Resolved, That the gospel addresses itself primarily to the individual conscience and heart; that it seeks to effect the personal renewal and sanctification of its disciples, by revealing and enforcing the law of duty, and by raising the affections to God; but that it also contemplates, as its ultimate earthly result, the regeneration of society, and the complete establishment of the kingdom of heaven; and that, in accomplishing this object, it demands the active co-operation of all who seek to live its life.

Resolved, That Christianity, as a practical religion, aims at producing a conscious union of the soul with God, and a continual influence of the highest religious truths upon the life; and, with our views of the nature and design of the gospel, it especially devolves on us to present this as the aim and effect of our religion, alike in our teaching and our characters.

Resolved, That thorough views, and pungent representations of the evil of sin, are essential to the religious vitality of our churches, and to the progress and establishment of evangelical truth.

DR. BUSHNELL'S VIEWS OF THE POWER OF LANGUAGE.

In our last we examined Dr. Bushnell's theory of language. This theory in substance is, that names given arbitrarily to the objects lying in the world of the senses, are employed to express what lies in the pure intellect—in the region of thought and spirit, on the ground of certain mysterious, and often hidden analogies, existing between the physical and the spiritual; for example, in the Greek the same word is employed to express *wind* and *spirit;* see John 3: 8.* The ground of these analogies is the correspondence between the physical and the spiritual, inasmuch as the physical is the product and expression of the spiritual. The creative Logos has a corresponding Logos in the material creation. This theory we endeavored to set aside. We purpose now to see what use Dr. Bushnell makes of his theory.

It might be imagined from the exalted view which he gives of language at the outset, that he must represent it as a glorious and most perfect instrument of expression. Indeed, he says, "the holding of such a view is, in fact, sufficient in itself to change a man's intellectual capacities and destiny." On the contrary, however, when he comes to treat of the uses of language, he represents it as a very imperfect and indefinite affair.

1. He says "there are no words in the physical department of language that are exact representatives of particular physical things." "They represent only certain sensations of light, touch, taste, smell, hearing, one or all. Hence the opportunity in language for endless mistakes, and false reasonings, in reference to matters purely physical."

2. Language is not fitted for exact logical definitions. pp. 57, 72.

3. It is not fitted for the purposes of logic. "It is a part of the same view, that logic itself is a defective and often deceitful instrument." pp. 57, 60.

4. It is not fitted for the purposes of mental science and dogmatic theology. "The views of language and interpretation I have here offered, suggest the very great difficulty, if not the impossibility of mental science and religious dogmatism." "I see not, therefore, how the subject-matter of mental science and religion can ever be included under the fixed form of dogma." pp. 72, 77.

5. Language can only adequately express [illegible] There is only one class of intellectual words that can be said to have a perfectly determinate significance, viz: those which relate to necessary ideas. They are such as time, space, cause, truth, arithmetical numbers, and geometrical figures." p. 46.

6. Language will only then be a perfect instrument for intellectual and religious uses, when the science of nature shall be perfected. "There is, however, one hope for mental and religious truth, and their final settlement, which I confess I see but dimly, and can but faintly express, or indicate. It is that physical science, leading the way, setting outward things in their true proportions, opening up their true contrasts, revealing their genesis and final causes and laws, and weaving all into the unity of a real universe, will so perfect our knowledges and conceptions of them, that we can use them in the second (the spiritual) department of language with some exactness." p. 78.

7. In the present condition of language, it is best fitted for poetry. Hence mental philosophy and religious truth must be sought for under poetic forms. "Poets then are the true metaphysicians, and if there be any complete science of man to come, they must bring it." p. 74. The religion of the Bible is given under poetic forms. Thus he speaks of "the grand poem of salvation." "Religion," he says, "has a natural and profound alliance with poetry." p. 74. Again, p. 77, "we find little in the Scriptures to encourage the hope of a complete and sufficient Christian dogmatism, or of a satisfactory and truly adequate system of scientific theology. Language, under the laws of logic and speculation, does not seem adequate to any such use or purpose. The Scriptures of God, in providing a clothing for religious truth, have little to do with mere dialectics, and much to do with the freer creations of poetry."

It is in accordance with this view, that afterwards, in treating of the great doctrines of the Trinity and the Atonement, he calls the Trinity an "instrumental Trinity," which we think Mr. Hayden rightly judges to be equivalent to a "dramatic Trinity"—an artistic mode of representing the Deity to human apprehension, and of showing his relations to our moral wants; and that in like manner he calls the objective Atonement or vicarious offering of Christ, "*God's form of art* for the representation of Christ and his work." "When he is thus represented, we are to understand that he is our sacrifice and atonement, that by his blood we have remission, *not in any speculative sense, but as in art.*"

The reasons which he assigns for the defects of language may be stated as follows:

1. Language is defective in representing physical objects, because "words are, in fact, and practically, names only of genera, not of individuals or species." Indeed "they represent only certain sensations of sight, touch, taste, smell, hearing—one or all." Thus the word tree represents no tree in particular, but only trees in general, p. 43.

2. Language is defective in the "spiritual department," because "the name only of a genus of physical images," is applied "to signify a genus of thoughts and sentiments;" and is drawn out to signify a specific thought or sentiment which, of course, will have qualities or incidents peculiar to itself." p. 44.

3. "Words of thought and spirit are not only inexact in their significance, never measuring the truth, or giving its precise equivalent, but they always affirm something contrary to the truth intended. They impute form to that which really is out of form." p. 48.

Even with respect to those who "are wholly unacquainted with the etymologies or forms of their words," "there is a latent presence of the forms of words, which is not less real, because it is less palpable." "The original form of a word will stay by it unobserved, or hidden from ordinary inspection, to guard its uses, and preside over its fortunes," p. 50.

The ways in which language escapes from these defects by practical uses, Dr. Bushnell has not exactly, clearly, and directly pointed out; but we gather from the drift of his observations that they are the following:

1. Inasmuch as poetry does not aim to give bare names of physical objects, nor to define and reason according to logical formulae, nor to dogmatize in philosophy and religion, it, of course, runs clear of all the hazards and errors attending these.

2. Poetry excites the imagination, and elevates the mind generally, producing subjective states in the reader congenial with those of the writer, so that truth is *felt* by a sort of instinct, instead of being *speculatively perceived*. Words in poetical uses are hints and suggestions which set the mind at work, and bring it into the proper state for spiritual insight.

3. Poetry gives full play to the mysterious and hidden analogies between the physical and the spiritual, and brings the Logos or Reason of man into a unition with the Logos in the creation. This unition is mysterious and inexpressible, but under the charmed and "winged words" of the poet, it becomes an experience which every one knows in himself.

By poetry and art, Dr. Bushnell evidently means whatever addresses the imagination and the emotions, producing certain mental states without the intervention of the speculative reason. Thus the Trinity is *instrumental* or *dramatic*, as producing in us certain impressions of God, certain feelings toward God, without implying any speculative perception of the nature and modes of the Divine subsistence. And thus the vicarious objective atonement is an *artistic display* of the love of God, by which we are led to love God—to be subjectively reconciled to him, without implying any speculative perception of the necessity and ends of a vicarious sacrifice.

We can now see how Dr. Bushnell's theory of language introduces his peculiar views of the gospel system. The highest capabilities of language are the æsthetical, or those belonging to art and poetry. The language of the Bible, considered as the most perfect writing, is, therefore, æsthetic and poetical; and that not merely in what is ordinarily recognized as poetry, but in all that pertains to the grand scheme of salvation. This scheme is not designed to address the speculative reason, and to become a material for dogmas or truths expressed in logical and authoritative propositions, but to awaken, mould and purify the affections, and to reconcile man to God.

We have now developed Dr. Bushnell's theory, as we think, in full. If any one will take the pains to refer to our article of last week, they will have a connected view of the whole. In our next we shall conclude this discussion, by attempting a vindication of those uses of language which he has repudiated.

* In our last article, a few typographical errors crept in. For *mind* and *spirit*, read there, as above, *wind* and *spirit*. For *model and contract*, read *model and construct*; and near the end, for *fruits* of faith, read *objects* of faith. There are one or two slighter errors which we omit to mention.

ECCLESIASTICAL AND PERSONAL ITEMS.

Rev. Daniel Poor, jr. was installed last evening, by the Newark Presbytery (New School), pastor of the new church in Newark, on the hill, recently formed principally from members of the Third Presbyterian church. The prospects of the church are said to be very encouraging.

We learn that it is expected that Rev. Mr. Stearns will be installed pastor of the First Presbyterian church in Newark, by the Newark Presbytery, next week.

Rev. George I. King, lately pastor of the Presbyterian church in Western, N. Y. was installed pastor of the New School Presbyterian church in Hanover, N. J. by the Rockaway Presbytery. Rev. J. F. Tuttle presided, and put the questions; Rev. N. E. Pierce preached the sermon; Rev. J. M. Johnson, former pastor, delivered the charge to the pastor; and Rev. Mr. Tuttle, the charge to the people. This is the oldest church in Morris county, and was ministered to by the father of the late Dr. Green of Philadelphia, for forty-four years, and also by the father of Rev. Dr. Condit of Newark, for thirty-three years, and is still a vigorous and influential church.

Rev. Lewis Hamilton, late of the Chemung Presbytery, was installed by the Presbytery of Buffalo in September as pastor of the church in Dunkirk. The sermon was preached by Rev. Reuben Tinker of Westfield; charge to the pastor by Rev. Lewis F. Laine of Portland; charge to the people by Rev. Samuel G. Orton of Ripley.

Rev. Lemuel [illegible], formerly of Portageville, N. Y. has taken charge of the Presbyterian church in Moscow, Livingston county.

Mr. Jeremiah Petrie was ordained by the Presbytery of Geneva, and installed pastor of the Presbyterian church in West Dresden, N. Y. Sept. 18th.

Rev. Henry Lockwood has dissolved his connection with the church in Pittsford, Monroe county.

Rev. Ira Ingraham, formerly of Lyons, N. Y. has been appointed Agent for the united objects of the "Western Education Society," and the "Society for the Promotion of Collegiate and Theological Education at the West." His agency embraces Western New-York, and he enters upon its duties immediately. Mr. Ingraham will reside at Geneva.

The new church edifice erected by the Presbytrian society of Ogden was dedicated to the worship of God on the 25th ult. We learn from the Genesee Evangelist that the address Rev. Mr. Shaw was listened to with much interest.

Rev. J. Wellman was installed pastor of the Congregational church in Lowell, Vt., on the 19th ult. Sermon by Rev. J. Underwood, of Hardwick.

Rev. Israel E. Dwinell, of Vermont, a graduate of the University of Vermont, at Burlington, and of the class of 1848 at the Union Theological Seminary, New-York, has received and accepted a call to settle as colleague pastor with the Rev. Dr. Emerson, of Salem, Mass. Dr. Emerson has preached in Salem since the fall of 1804—more than 45 years. He was settled early in 1805, as colleague with the late Rev. Dr. Hopkins, who died in December, 1814, after a ministry of more than 40 years; since which time, Dr. Emerson has remained the sole pastor—laboring with a devotedness, energy and uninterrupted constancy, no less rare and remarkable than creditable, and acquiring and retaining, in an uncommon degree, the affections of his people and the respect of the community.

Mr. Lyman White, recently from the Seminary at Andover, was ordained to the work of the gospel ministry, at Claremont, N.H., on the 24th of October. Sermon by the Rev. R. F. Lawrence, of Claremont. In ordaining Mr. W. the Council passed a minute to the effect that they were decidedly opposed to the frequent ordination of men without pastoral charge, and would do nothing to countenance or encourage such a practice, and only departed from this custom in this instance for special reasons.

The Old School Board of Foreign Missions have repealed the resolution adopted in June last, creating the office of General Agent, and have unanimously agreed to appoint the Rev. D. V. McLean, D. D. Agent for the district embraced by the States of New-York and New-Jersey, and the cities of Philadelphia and Baltimore.

The Old School Synod of Albany has erected a new Presbytery, composed of the ministers and churches included in the counties of Saratoga and Fulton, and that part of Montgomery north of the Mohawk, to be called the Saratoga Presbytery. It is to be organized on the 27th inst. Rev. Dr. Yale of Kingsboro' to preach the sermon.

Rev. P. E. Stevenson has resigned the pastoral charge of the Old School Presbyterian church in Williamsburgh, L. I.

The house of worship erected by the Second Presbyterian church in Princeton, N. J. was dedicated Sept. 29th. Sermon by Dr. Alexander.

A new Old School church was organized Sept. 7th, at Slateville, York Co. Pa.

A new church edifice erected by the Old School church in New-Prospect, Ala. was dedicated on the 17th ult. on the site of a former church destroyed by fire.

The following table, compiled by Rev. R. Holman, Secretary of the Southern Home Mission Board (says the Macon Journal & Messenger), presents the relative position of the Baptists, as to numbers, in the Southern and South-Western States. In the left hand column is given the proportion of members to the population; and in the right hand the proportion of ministers to the population:

States.	Members.		Popul'n.	Ministers.		Popul'n.
Virginia	1	to	45½	1	to	13,986
North Carolina	1	to	22¾	1	to	2,311
South Carolina	1	to	12½	1	to	2,714
Georgia	1	to	14½	1	to	1,715
Alabama	1	to	15¾	1	to	2,117
Mississippi	1	to	17½	1	to	2,098
Tennessee	1	to	25	1	to	5,702
Kentucky	1	to	12¾	1	to	1,702
Missouri	1	to	23	1	to	1,728
Florida	1	to	23½	1	to	3,375
Arkansas	1	to	61	1	to	4,646
Louisiana	1	to	104	1	to	6,010
Texas	1	to	194	1	to	19,714
Maryland	1	to	240	1	to	31,334
Dist. of Columbia	1	to	62	1	to	8,743

NEW VERSION OF THE BIBLE.

The project for issuing an altered version of the Scriptures, started by a few members of the Baptist Bible Society, adapted to the peculiar views of that sect, we are very happy to perceive, is decidedly opposed by the principal men and organs of the denomination. The N. Y. Recorder has marshaled in a very conclusive manner, the difficulties and evils of such a change, and the Watchman and Reflector is equally decided, as to the propriety of such a work being done by the Bible Society. The Watchman says very truly:

"The churches of this land have been organized under laws which they learned from the commonly-received English Bible; and no Society should avail itself of its influential position to throw these churches into a false position before the whole world, as repudiators of this old version, which, with all its defects is loved and honored by millions of the Anglo-Saxon race, and does much to bind them together throughout all parts of the earth in the ties of a common brotherhood. The Christian denomination which shall stand alone in the rejection of it will find itself bereaved of an immense amount of moral power, and will be like Samson in his last contest with the Philistines, when he waked up too late to lament the sleep wherein he lost 'the locks of his strength.'"

DOCTORATES FOR 1849.

So far as we have noticed the announcements of the different colleges, the degree of Doctor of Divinity has been conferred on the following gentlemen, during the past season:

Rev. John Leyburn, Gen. Agent of the O. S. Publication Board, Phila. and Rev. F. S. Simpson, Prof. in Union Theo. Seminary, of Va. by Hampden Sidney College; Rev. Samuel Wait, of Wake Forest, N. C. by the Wake Forest College; Rev. John Roby Licfchild, London, and Rev. John Chambers, Phila. by the Western Reserve College; Rev. J. B. Jeter, Washington, by the Columbia College, Washington; Rev. George W. Blagden, Boston, Rev. Alfred E. Campbell, New-York, by Union College; Rev. David Lounsborough, Scotland, by Rutgers College; Rev. Malcom N. McLaren, Brooklyn, Rev. M. L. R. P. Thompson, Buffalo, and Rev. George Rees, Wales, by Hamilton College; Rev. Zedekiah Barstow, Keene, N. H. Rev. Clement Long, Prof. in Western Reserve College, O. by Dartmouth College; Rev. Samuel C. Jackson, late of Andover, Ms. by Middlebury College; Rev. Simon North, LL. D. Pres. of Hamilton College, and Rev. George Gary (who declined it), by the Wesleyan University, Middletown, Ct.; Rev. S. Peck, Boston, and Prof. E. B. Smith, of the New-Hampton Seminary, N. H. by the Waterville College, Me.; Rev. R. W. Cushman, Boston, by the Granville College, O.; Rev. Parsons Cooke, Lynn, Ms. and Rev. Asa D. Smith, New-York, by Williams College, Ms.; Rev. William D. Wilson, and Rev. J. F. McLaren, by Geneva College; Rev. Joseph Muenscher, Mt. Vernon, O. by Kenyon College, O.; Rev. Joseph T. Cooper, Phila. Rev. G. A. Lyon, Erie, Pa. and Rev. J. T. Prenley, of Erskine College, S. C. by Jefferson College; Rev. Elam Smalley, Worcester, Ms. Rev. James Thomson, Salem, Ms. Rev. William Hague, Boston, and Rev. M. A. D'Wolf Howe, Phila. by Brown University; Rev. Henry Bibighaus, Phila. and Rev. John Moody, of Shippenburg, Pa. by Marshall College; Rev. Richard W. Harris, by Columbia College, N. Y.; Rev. Daniel Baker, Texas, and Rev. Zebulon Butler, Port Gibson, Miss. by Lafayette College, Pa.; Rev. John H. Gray, Memphis, Tenn. Rev. Samuel Doak, Tenn. and Rev. William Niblock, Donegal, Ireland, by the University of Nashville; Rev. Robert W. Stewart, Leghorn, Italy, by the College of New-Jersey.

LIBERAL OFFER TO PASTORS.

We invite the attention of pastors and ministers to the following proposal, by which, with a little effort, or with the kind aid of friends among their people, they may easily obtain one of the most useful and valuable periodicals.

1. Any pastor or clergyman who will send us the names of two new subscribers to the New-York Evangelist, with the pay, $2.50 for each, shall receive the Biblical Repository for 1850, which is equal to $3 for their trouble.

2. Any pastor or clergyman who will send us the names of four new subscribers to the New-York Evangelist, with the pay, $2.50 each, shall receive the Eclectic Magazine of Foreign Literature for 1850, price of which is $5.00.

3. Any pastor who will send us one or more names of subscribers to the Evangelist, may retain one dollar of the pay, $2.50, as his commission.

We are induced to make this offer in regard to the Biblical Repository and Eclectic Magazine, because many pastors have expressed a strong desire to possess them, while regretting their inability for want of pecuniary means. We do it because we are desirous of aiding pastors and ministers in obtaining these valuable works, and meeting their wants and wishes as far as we can.

The Biblical Repository will be a rich addition to the library of any pastor who does not already possess it.

The Eclectic Magazine is published at the office of the Evangelist, the first of every month. Each number contains 144 pages, or 1728 pages in a year, making three large volumes.

We hope this proposal will meet the approbation of pastors, and with the aid of some active and generous spirits among their people, that they will be able to obtain these valuable periodicals. It will thus be easy for any gentleman, with a little effort, to make his pastor a present of one or both these works.

The Eclectic Magazine is held in high and increasing estimation, and is taken by many clergymen, and among the number, some thirty or forty missionaries of the American Board.

SYNOD OF PENNSYLVANIA.

The annual meeting of this Synod at Norristown, Pa., was well attended. The sermon was preached by Rev. Anson Rood, whom all were rejoiced to see so far recovered from his long and distressing illness as to be able to appear in public. His text was Rom. 8: 31, and the discourse was solicited, by a vote of thanks of the Synod, for publication.

Among the items of business the following are the more important. A committee, consisting of Rev. Messrs. Barnes, Walker and Henkel, was appointed to prepare an address to the church sessions, requesting a fuller representation of elders at the Synonical meetings.

Rev. John L. Grant resigned the office of Stated Clerk, which he has held for many years.

A sermon was preached by appointment, by Rev. Dr. Gilbert, on the Atonement.

The narratives of the state of religion disclosed a very general dearth of revivals. The conversation on the subject was earnest and affecting, and led to the appointment of a committee, consisting of Rev. Mr. Barnes, and Drs. Gilbert and Converse, to prepare a circular letter to the churches on the subject. The letter was presented, and is published by the Observer. It is brief, but direct and persuasive. The following paragraphs embody its substance:

1st. The Synod laments, and earnestly calls on the churches under its care to lament the long-continued absence of the reviving influences of the Holy Spirit; that while the age and the signs of the times, the wants of our own land, and of the Jewish, Papal, Mohammedan and Pagan lands, are calling for special liveliness and zeal in the service of Christ, that there is a growing conformity to the world, and formality in the worship of God.

2nd. They call on every pastor, session and church under their care, to examine carefully and prayerfully why the Lord has a controversy with us; and why those heavenly influences which are so esssential to the church's highest prosperity, are so long withheld: that they examine themselves, whether their religious services are rendered in spirit and in truth; whether they do not too often bring the blind, the lame and the halt for sacrifice, and mock the Most High with solemn sounds on thoughtless tongues?

3rd. It is hereby recommended to each pastor, session and congregation within our bounds, to observe one or more days of fasting, humiliation and prayer, and chastening themselves before God, at such times as shall be most convenient to themselves; if possible, before the first Thursday in December; and that neither pastor nor session nor church suffer themselves to rest, or the Lord to rest, till he has graciously revived his work in their hearts, and has made the righteousness of Zion to go forth as brightness, and her salvation as a lamp that burneth.

SYNOD OF KENTUCKY.

The Synod of Kentucky met at Macedonia, and was opened by a sermon by Rev. Thomas H. Cleland, Rev. J. H. Zivley was chosen Moderator. The Synod had before it some important business. A report was adopted respecting the training of candidates for the ministry, which urged the Synod to open a Seminary to afford the means of education at some suitable place within its bounds. The report also proposed that the Synod should resolve itself into an Education Society, the object of whose funds shall be to aid indigent young men in preparing for the ministry—the officers of the Synod being the officers of the Society;—a visiting committee to be appointed, and also a committee in each Presbytery to examine candidates, and the congregations to resolve themselves into auxiliaries. The report was unanimously adopted, and Rev. Messrs. Cleland, Pratt, Zivley, Alexander and Berryman, were appointed the Visiting Committee. The Narrative of the State of Religion states that an abundant refreshing has been experienced by the churches of New-Providence and Sabrisa, under the care of Dr. Cleland, and that the churches of the Synod have increased at a rate of a little over fifteen per cent.

SYNOD OF ALBANY.

The Synod of Albany met at Hudson, N.Y. Oct. 16th, and in the absence of the Moderator, was opened with a sermon by the Rev. Mr. Lambert of Salem. The Rev. William Clark, of Carlisle, N. Y. was chosen Moderator. Devotional exercises were held from day to day, till its close, and were exceedingly interesting and profitable. On Wednesday evening the Rev. Dr. Beman preached an able sermon, of which the Synod requested a copy for publication. The closing session of the Synod was observed as a Synodical prayer-meeting, in which a tender and solemn interest was manifested in behalf of the churches under the care of Synod, and for the revival of religion through the country. This Synod comprises five Presbyteries, embracing ninety-four ministers, and about the same number of churches, occupying a wide extent of territory in the North-Eastern section of the State of New-York. In two of its Presbyteries there have been interesting seasons of revival and spiritual enlargement, during the past year—tokens, we trust, of richer blessings which God will bestow upon that portion of his heritage.

GENERAL CONVENTION OF WISCONSIN.

The Presbyterian and Congregational Convention of Wisconsin, held its last annual meeting at Beaver Dam, Dodge Co. commencing on the 4th ult. The opening sermon was preached by Rev. John Gridley, of Southport. There was a very good attendance, and the proceedings interesting. Rev. Jeremiah Porter was elected Moderator. One afternoon was spent in listening to the narratives given in by the delegates, on the state of religion in different parts. Among the business, a set of resolutions was adopted, approving of the Home Missionary Society, and gratefully acknowledging the vast good that has been accomplished in that field, through its instrumentality.

The subject of education of the ministry was also considered. Addresses were made on the subject, and resolutions passed, appointing a committee of five to devise and present a system of operations adapted to the exigency of the case, and the circumstances of the country, to report at a meeting to be held at the next commencement of Beloit College.

A meeting in behalf of the American Board was also held during the sittings of the Convention, at which resolutions of continued confidence and affection were passed.

A series of strong resolutions relating to temperance was adopted, among which the late law making the vender of intoxicating drinks responsible for the evil consequences of his traffick, (Dr. Hewitt's law,) was approved.

It was resolved to observe the annual concert of prayer for colleges, and the annual fast for the conversion of the world, on the first Monday in January.

On the subject of slavery, the following expressive action took place. But one voice dissented:

Whereas our delegate to the General Assembly of the Presbyterian Church at Philadelphia (Rev. S. Peet) has reported to us that he declined to attend the communion with the body because Rev. Dr. Leach, a slaveholder, was appointed to take part in the exercises, and that he privately offered his objections to Dr. Leach against receiving the sacrament of the Lord's Supper from his hands. Therefore,

Resolved, That the position of our delegate to the General Assembly of the Presbyterian Church, in declining to receive the sacrament of the Lord's Supper at the hands of a slaveholder is in accordance with our often expressed views and meets our cordial approbation.

The Narrative of Religion, which we should be glad to publish entire, if practicable, records the following delightful facts:

The past year has been one of peculiar fruitfulness throughout our bounds. The dews and showers of heavenly grace have descended in a sweet and gentle manner, watering our long dry and thirsty soil.—Freshness and vigorous growth have been imparted to the character of old believers, and the seeds of truth lodged in the minds of the careless and indifferent have been quickened to life, and taking root have sent up shoots of Christian principle, which bid fair to live and thrive as plants of righteousness, making their fruits to abound for many year. The revivings which have thus been experienced among us, have come as the result of ordinary means, made extraordinary only by that peculiar impressiveness which marks the ministry of them whom the Spirit of God anoints for their work. The converts have been characterized by clear apprehensiveness and strong convictions of the truth, and a simple-hearted sincerity in repentance and faith, which give promise of persevering steadfastness and healthy growth in the divine life.

During the past year, by the outpouring of the Spirit and the conversion of most of the youth connected with Beloit College, God has owned the institution as a nursery to the church, and we are inspired with fresh confidence, that with his continued blessing it will fully realize the hopes of its founders, and flourish through generations yet to come, greatly to the promotion of Christ's kingdom and the glory of Almighty God.

As we contemplate all these signs of spiritual life, we would raise here our monument and gratefully make our record, "Hitherto hath the Lord helped us."

BELOIT CONVENTION.

The Presbyterian and Congregational Convention of Beloit met at Delavan, Wis. Sept. 18th, Rev. S. S. Bicknell, Moderator. The narrative of religion notices revivals in the churches at Beloit and Troy, which have resulted in large accessions to the churches. Those at Emerald Grove, Union and Center, have also been greatly refreshed. Within the bounds of the Convention, one hundred and fifty have been admitted to the church on profession of their faith. Churches have been erected at East Troy, Janesville and Whitewater. A new church has been organized at Exeter, in Green Co. Resolutions in favor of Beloit College, and in acknowledgment of the Divine goodness manifested in the history of that college, were also adopted.

IMPORTANT MOVEMENT IN ENGLAND.

The London Christian Times announces "with the utmost pleasure," that leading evangelical clergymen are now in mutual communication, with a view to an organization of the evangelical party, so as to be prepared for all contingencies. The names of Archdeacon Law and Rev. Mr. Goode, are mentioned among those who strongly counsel immediate action for union in respect to the events that lie before them. The plans of action, if yet matured, have not been made public, and the Times is uncertain whether the chief opponents of Baptismal Regeneration will be called to meet in a general convention in London, or in their respective localities, but is quite sure that the movement is well laid and earnest, and that it will effect some momentous results. There is certainly occasion enough for these vigorous measures, though it may prove that in this case being forewarned is not necessarily to be forearmed. The decision of the Privy Council can hardly be other than similar to that of Sir Jenner Fust—the case is too palpable. No stress of public opinion can change the force of words; and, however they may struggle, it is evident that the low-churchmen will be obliged to submit to the interpretation of the Court of Arches, if pressed to a definition. So long as it was left open to free construction, the evangelical party were justifiable in using the formulas of the church, in their own sense. In some degree, this must be done with all creeds and formulas. But to convince the world that the doctrine of baptismal regeneration is not taught in the Prayer-book, will require more ingenuity than the Establishment has ever yet developed. What is to be done, is a question in which all Christendom has a deep interest.

☞ RESTORATION OF BISHOP ONDERDONK.—A memorial has been published which was prepared with the design of preventing the restoration of Bishop Onderdonk to his Episcopal functions. It is signed principally by the clergymen of the Episcopal church who opposed the measure of restoration in the late Convention. It is addressed to the House of Bishops and gives reasons essentially those given in the protest offered to the Convention by those gentlemen. There is a general incredulity as to the seriousness of the gentlemen that busy themselves in this movement to restore the ex-bishop. If there were any real apprehensions of such a disgraceful result, it is probable that a more decided protest than this would be soon forthcoming. The clergy are allowed to amuse themselves with it as a fancy project; but the laity have no idea of the possibility of such an event.

HON. ELIZUR GOODRICH OF NEW-HAVEN.

New-Haven has lost another of her eminent and useful citizens, in the decease of the Hon. Elizur Goodrich, father of Prof. Goodrich, and for so many years secretary of the corporation of Yale College. He died on the 1st inst. at the advanced age of eighty-nine years. Highly respected for his learning, his amiable character and dignity of address, his disappearance from the accustomed scenes connected with the venerable College, will be marked and regretted. The following brief sketch of his life and character, from the pen of Prof. Kingsley, will be gratefully read by the multitudinous graduates of Yale, as a just tribute to the memory of the deceased:

He was born in Durham, Conn. March 24th, 1761, and entered Yale College at the age of fourteen. During his senior year, when New-Haven was attacked by the British, July 5th, 1779, he was one of a company of volunteers, about a hundred in number, who went out in the early part of the day, to annoy and retard the march of the enemy. In the afternoon, when the town was taken, he was stabbed in the breast by a British soldier, as he lay on his bed in a state of great exhaustion, and barely escaped with his life. Having graduated in the autumn of the same year, he continued at College as a resident graduate, on the Berkely foundation; and at the end of two years was chosen to the office of tutor, in which he remained until the autumn of 1783.

He now entered on the practice of the law; and in 1795 was elected a representative of the town in the State Legislature, an office which he continued to hold for many years, during which he was repeatedly chosen clerk and speaker of the House of Representatives. In 1799 he was chosen a member of Congress. In February, 1801, he was appointed collector of the port of New-Haven, but on a change of the administration was turned out of office by Mr. Jefferson, during the same year. He was immediately elected to the State Legislature, first as a member of the House of Representatives, and soon after as a member of the Council (afterwards Senate) of the State, an office which he continued to hold by successive annual elections until 1818. He was also Chief Judge of the County Court for the county of New-Haven thirteen years, and Judge of Probate for the same county seventeen years. He was Mayor of the city of New-Haven from September 1803 to June 1822, when he resigned the office. During nine years he was Professor of Law in Yale College, and repeatedly delivered courses of lectures on the laws of nature and nations, but resigned the office in 1810. For many years he was a leading member of the corporation, and was secretary of that body twenty-eight years, until he tendered his resignation in 1846. It is a striking circumstance, that from the time of his entering college, in 1775, he was uninterruptedly connected with the institution, either as a student, resident graduate, tutor, assistant to the treasurer, professor, member of the corporation, or secretary of the board for the space of *seventy-one years*. He received from the college the honorary degree of LL.D.

The character of the deceased is too well known in this community to require any labored delineation. He was distinguished for the clearness and strength of his judgment, the ease and accuracy with which he transacted business, and the kindness and affability which he uniformly manifested in all the relations of life. His reading was extensive and minute, and what is not very common in public men, he kept up his acquaintance with the ancient classics to the last; being accustomed to read the writings of Cicero, Livy, Sallust, Virgil, and Horace, down to the eighty-ninth year of his age, with all the ease and interest of his early days. He professed the religion of Christ soon after leaving college, adorned his profession by a consistent life, and experienced the consolation and hopes which it affords in the hour of dissolution.

His funeral was attended on Saturday, Nov. 3rd, by a large concourse of his fellow-citizens, and particularly by the members of the bar, who passed resolutions expressive of their high respect for the memory of the deceased.

☞ YOUTH'S TEMPERANCE PAPER.—A letter has been furnished us from Rev. Mr. Duffield, of Bloomfield, N.J., stating that the Youth's Temperance Advocate, edited by Rev. John Marsh, has been supplied to every family in Bloomfield township during the last year, and that the results have been so gratifying that the supply (550 copies,) is to be continued. The testimonial, we are glad to say, is in our opinion well-deserved. The paper is conducted with sprightliness and ability, and should have a wide circulation.

☞ WESTERN SEAMEN'S FRIEND SOCIETY.—At the meeting of the Synod of Ohio, (O.S.) Rev. Dr. Rice and D. Mitchell, Esq., were appointed directors of this Society, on the part of the Synod.

☞ LEGACIES.—The Presbyterian Herald gives the following list of the legacies received by the Board of Education of the Presbyterian Church, during the ecclesiastical year ending May 1st, 1849:

Henry L. Webb, Albany, N. Y.	$1,000.00
Hannah Howell, Pennington, N. J.	386.03
Mary McFarland, Philadelphia, Pa.	582.79
S. Thompson, Pittsburgh, "	243.75
James Dornan, Washington, "	100.00
William Wallace, Upper Buffalo, "	354.55
John Montgomery, Lewisville, "	141.00
A. McLanahan, White Deer, "	249.31
Catharine Lamb, Steubenville, Ohio,	400.00
Sarah Cuddin, Greenville, Virginia,	234.66
Total	$3,692.09

☞ PROPOSED WORLD'S CONVENTION.—A project has been proposed for holding an Anti-Slavery World's Convention in New-York next summer, and many eminent delegates are expected to be present from England, France, Holland, Italy, Switzerland, and the West Indies. A deputation from the British and Foreign Anti-Slavery Society are now on their way to the West Indies, to investigate the workings of emancipation, and ascertain the actual condition of the blacks in the British and French West Indies. The deputation is to stop at New-York on its way back to England.

☞ CATECHETICAL INSTRUCTION.—The Third Presbytery of New-York, at their recent meeting in this city, ordered the resolutions of the last General Assembly, on Catechetical Instruction, to be published, earnestly commending them to the churches under their care.

☞ COLORED CHURCH IN SYRACUSE.—A colored Congregational church has been formed in Syracuse, for which a new edifice is about to be built. The funds necessary for the purpose have been subscribed, through the solicitation of the pastor, Rev. John Lyles, and the building will soon be commenced.

☞ AGRICULTURAL COLLEGE.—It will be recollected that a commission was authorized by the New-York Legislature, last winter, to consider the practicability of establishing an Agricultural College. The commissioners have made the requisite inquiries, and it is now understood that they are prepared to recommend such a measure to the Legislature. It is a most desirable measure, which we trust will be carried out. It would do much towards improving and elevating this noblest of callings, and be the means of greatly developing the resources of the State.

☞ THANKSGIVING.—Gov. Johnston, of Pennsylvania, has issued a proclamation, appointing Thursday, the 29th of November, as a day of thanksgiving. Gov. Fish, of New-York, has recommended the observance of the 29th of this month. The Governor of Ohio has designated Nov. 29th for the same purpose. The last Thursday of November has been appointed by the Associate Reformed Synod to be observed as a day of thanksgiving by all congregations, &c. under its jurisdiction.

☞ MR. BARRETT ACQUITTED.—Mr. J. M. Barrett, of Ohio, who was arrested at Spartanburg, S. C. some time since, on a charge of circulating incendiary publications, or something of that sort, has been tried and acquitted. He is now at liberty. The sympathies of a large portion of the community about him appear to have been with him.

☞ REV. MR. THOMPSON.—The friends of the Rev. Jos. P. Thompson, of the Broadway Tabernacle, and others who may wish for a very correct engraved likeness of that gentleman, may obtain copies at Mark H. Newman's, or of the Sexton of the Tabernacle church, and at the same time aid a charitable object.

☞ ORPHAN BOY.—A gentleman of our acquaintance, a merchant of this city, requests us to say that he has the care of a bright and beautiful boy about seven years old, which he wishes to place in some

good family, to be trained up or adopted by them as their own. Inquiries or letters from a distance may be addressed to us, post-paid, by any family who desire such an inmate.

☞ HEALTH AND COMFORT.—We have derived so much comfort and benefit in former winters from the use of the style of under-clothing made by Messrs. Rankin & Ray, of the Bowery, that we do not hesitate to commend them to others. The heavy silk goods of this house are peculiarly pleasant to wear, and furnish a better safeguard against the sudden changes and inordinate cold of our climate, than any thing else we ever tried; while their durability renders them, on the whole, the most economical of any. Silk is a fine non-conductor, and at the same time its electrical susceptibility creates a most healthful kind of friction. Light, warm, agreeable and invigorating, they seem to answer the very object of such kind of apparel. Health is life's chief blessing; and the preservation of it by these simple means ought not to be neglected.

☞ DR. HUMPHREY.—We regret our inability to insert, in our present sheet, a very pleasant letter from the pen of Dr. Humphrey, descriptive of the scenery and the history of Greenfield. It will appear in our next.

☞ CALIFORNIA LETTERS.—We commence to-day the publication of a series of letters from California, by a clergyman who has gone to that country to spend his life in doing good. He is a graduate of Yale College, and received the highest honors in his class. We trust his correspondence will enrich our pages and prove interesting.

☞ We have in type a full report of the late anniversary meeting of the Society for the Promotion of Collegiate and Theological Education at the West, which, at the last minute, we are reluctantly obliged to defer till another week.

☞ GILBERT'S EOLIAN ATTACHMENT.—We are very glad to learn, by an advertisement, that an agency has been established in this city for the sale of Gilbert's pianos, with the Eolian Attachment. A pianist well acquainted with the capabilities of the instrument, will be in attendance every day this week, from 10 o'clock till 12 A.M. when those unacquainted with their peculiar excellence and charm, can have an opportunity of hearing and judging for themselves. We can assure the friends of music that it is well worth a visit. We should be very loth to do without one of these admirable instruments.

Boston Correspondence.

BAPTIST ANNIVERSARIES.

Introduction.—The regular exercises of this annual convocation of the Baptist ministers and churches, commenced with a meeting for prayer at the Rowe-street church, Dr. Stow presiding. I will name the order of meeting, and the general spirit of the services.

Conference of Baptist Ministers.—The conference met at 10 o'clock, in the Rowe-street church, Dr. Sharp, the President, in the chair. Rev. Mr. Colver, of Watertown, read the annual essay on the duty of a pastor toward his unregenerate hearers. At the close, Dr. Sharp arose, and announced his determination to retire from the post to which he had been elected for eighteen successive years. And in a speech of some length, he stated that out of thirty-nine ministers which composed the conference at its origin, two had been called home, and thirteen removed from the State. He gave some excellent advice, and took a formal and affectionate leave of the conference as its presiding officer. He did it, he said, to set an example; he did it while he was able to know what he was about. The conference refused to accede to his wishes, and proceeded, by ballot, to unanimously place Dr. Sharp in the chair for the nineteenth year, which election he accepted.

New-England Sabbath School Union.—This body met in the same place at 3 P.M. Rev. Dr. Stow in the chair. The main business before this body was the question of merging this Society into the American Baptist Publication Society of Philadelphia. After a protracted discussion, it was decided so to do, and after the formal transfer shall be made, the Sabbath School Union will cease to exist.

Rev. Asa Bronson's Sermon.—This sermon was a continuation of the morning exercises before the ministerial conference. The theme of the discourse was, "the moral power of the Christian ministry."

Massachusetts Baptist Convention.—Rev. J. C. Warren preached the sermon from 3 Col. 1: 11. The sermon was requested for publication.

Education Society.—This was the great meeting of the occasion. It met at 11 A.M. and Gov. Briggs was called to the chair. In a modest and sensible speech he accepted the honor, and pledged himself to discharge its duties according to his best judgment. This Society has been within a few years remodeled and enlarged. Its object now is to train young men for the ministry. It has a Secretary, Rev. Mr. Caldecut, who gives all his time and energy to the work embraced in this organization. Its beneficiaries the last year were ninety-nine. The whole number now pursuing their studies is sixty-eight. The receipts of the Society $6804.59. The estimate for the present year to enlarge operations $1360.91—or double the receipts of the last year. The convention held various sessions; questions of great importance were discussed. At the close, on Friday, A. M. Gov. Briggs made an address of great beauty and power, proving himself to be a Christian statesman, worthy to preside over such a body of men.

Baptist Charitable Society, is designed to assist the widows of deceased Baptist ministers. This Society has funds amounting to about $6000. The dividend, together with annual collections, is appropriated to those for whom the fund was collected.

The anniversaries have been well attended. The convention was composed of as fine a looking set of men as are usually seen together. The exercises have been spirited but kind. Some of the discussions have possessed great interest. A noble meeting, addressed by Dr. Sears, Ripley and others, was held on Friday evening, on the theme of ministerial and general education. With this the anniversaries closed.

CAN A CHURCH DISBAND?

A special meeting of the Essex Conference of Churches, was held Wednesday Oct. 31, in Salem, to consider the question whether the Howard-street church in Salem was or was not in existence. It appears that some time since, by advice of council, a small majority of the church voted to disband. A minority, almost equal to the majority, refused to accede to this request; and when the majority went out, they took the place and kept it as the church.

At a meeting of the Conference, a year since, delegates from the "Howard-street church" appeared, and claimed seats in the Conference. This was denied them, and it was voted that as the Howard-street church was not in existence, no delegates from that church could be admitted. At the regular meeting of the Conference the present year, a motion was made to rescind that vote, thus virtually admitting that the Howard-street church had not gone out of existence. To meet the question fully, and not interfere with the regular business of the Conference, a special meeting was appointed, and held as stated above.

Rev. Dr. Parsons Cooke was chosen Moderator. The Conference was willing to receive the church as a *new* church, while the church resolved to be received as the Howard-street church, or not at all. The subject was fully discussed. The questions, "Can a church disband?" "Can a mere majority at will dissolve a church?" were earnestly debated—the one party contending that a majority of a church so disposed can disband the body; the other setting forth the dangerous and disorganizing tendencies of the opinion that at the whim or caprice of a bare, or accidental majority, a church can be thrown out of existence. The vote taken, left the question exactly where the Conference found it, the vote being a tie. Rev. Dr. Emerson and several of the older ministers were in favor of admitting the applicants as members of the "Howard-street church."

CARS ON THE SABBATH.

Quite a sensation has been produced by the decision of the Worcester Railroad Corporation to run a train of cars on that road on the Sabbath to accommodate persons who wish to visit Boston on the Sabbath. It is viewed as a precedent of a most alarming character. It will be followed, it is feared, by all other roads, and then the quiet of both city and villages will be impaired, and Sabbath desecration be almost universal. The tone of some of our secular papers, the Traveller for example, is decided and bold against the measure. Nearly all the religious newspapers have spoken out in a most decided manner. It is to be hoped that this very general and decided expression of public sentiment from a portion of the community entitled to be heard, will induce, on the part of the Directors of this road, a sober second-thought that will reverse their former decision.

MISCELLANEOUS.

Rev. Nathan Rogers was settled eleven months since in Hallowell, Me. About three weeks after his marriage, he was taken suddenly ill with the typhoid fever and died, lamented by his bride, his church, and all who knew him. His "sun went down while it was yet day."

The pastor of the church of the Pilgrims has commenced a course of evening lectures, addressed to the Son in the family and world, and the Daughter at home and abroad. The church is densely crowded. On Sabbath night last, hundreds attempted in vain to get so that they could look into the house.

Dr. Baird has attended several meetings in behalf of the Portuguese exiles, in Boston and vicinity. He visited the Baptist Convention now in session, with the exiles, and made an address; while they sung an hymn. The Convention took up a collection for them.

A meeting is to be held on Monday, Nov. 5th, of an important character. It is to be composed of a pastor and delegate from each of the churches of the city holding to evangelical views. The purpose is to form, if it shall be judged best, a "Boston Union City Missionary Society."

Foreign News by the Hibernia.

The news by the Hibernia, which did not arrive till Monday, has few points of interest. The most painful interest relates to the conduct of the Austrians and

HUNGARY.

HORRIBLE BARBARITY.—Butchery appears to be the order of the day in ill-fated Hungary, and Haynau having got his *carte blanche* from the Imperial Government, is reveling in all those blood-thirsty excesses for which his name and character are proverbial. Amongst a large number of victims who have lately been sacrificed to his appetite, is Count Louis Batthiany, one of the most respected and liberal nobles of Hungary, who, having arrived on a pacific mission to Prince Windischgratz, in December last, was then arrested and detained as prisoner since. He has since been condemned, and was shamefully executed Oct. 6th. He was condemned to be hung; but previous to the execution of the sentence, and after having made an unsuccessful application to have the mode of punishment altered, the unhappy Count attempted self-destruction, and partially succeeded, by inflicting several wounds in his throat with an instrument which his wife inclosed for the purpose amongst his linen. Although not successful in the attempt, yet the wounds he inflicted were of such a nature as to render necessary a change in the mode of execution.

In the afternoon of the 6th ult. a detachment of riflemen was ordered to the place of punishment, the avenues to which were blocked by posts of cavalry. Towards six o'clock the count had recovered sufficiently from the faintness occasioned by his loss of blood to be able, leaning on the arm of the clergyman who attended him, to totter down the staircase of the new building. He was dressed in black, and wore a light blue cap embroidered with silver. His luxuriant beard, which appeared to have been grizzled by suffering, hung wildly about his ghastly haggard features. He declined the arm of the medical attendant, and walked with calm dignity towards the wall which faces the place of arms. Here the party halted. The count's eyes were bound with a white handkerchief. After he had passed a few seconds in prayer, a signal was given with the drum, three riflemen advanced close up to him, fired, and the unfortunate man fell dead without either groan or struggle. The last words he uttered were, according to some accounts, "Eljen a haza" ("My country for ever"); according to others, "Allez! Allez! Jager" ("Quick, quick! Riflemen.") The jagers leveled their pieces, and the report was scarcely heard before the once Prime Minister of Hungary lay extended on the ground, a corpse.

It is said that Hungarian ladies of high rank sought to dip their handkerchiefs in the blood of the slaughtered magnate, but were repulsed from the fatal spot by the soldiery. An indescribable tumult of feeling agitated the city. Military precautions were taken, as against an imminent outbreak. Patrols moved at frequent intervals through the streets, dispersing the bewildered groups that commented in whispers on the terrible event. The same consternation pervaded Presburg, and even the giddy crowd of Vienna was stunned by the intelligence. At Presburg there was a placard posted up by the authorities, to remind the inhabitants that the state of siege was in full force.

MORE VICTIMS.—Count Stephen Karoly, at Pesth, has been condemned to two years' imprisonment in a fortress, and 150,000 florins fine.

Thirteen persons have been executed at Arad. The names of the persons hanged are Schweidel, Damianich, Nagy Sandor, Vecsey, Torok, Aulich, Poltenberg, Knesich, and Leiningen. Those who fell by powder and ball were Ernest Kiss, Dessoffy, Lazar, and Duer. Francis de Pulsky has been condemned in contumacy to be hanged.

Pesth has also been the scene of fresh tragedies. On the 9th of October Ladislaus Csanyi and Baron John Jessenak were put to death by the rope. Another of the first 'notables' of Hungary, the octogenarian Eugene von Beothy, is a prisoner, and looks forward to a violent death. Batthyany's large property, amounting to 7,000,000 florins, has been confiscated; it is now said that his widow will settle in Bavaria.

Assassinations occur nightly in Pesth, and are occasioning much disquietude. The victims are stabbed or strangled, and their remains left in the public streets.

Batthiany's wife has retired to Tot, a secluded country seat, the property of Count Stephen Carolyi, in the vicinity of Pesth. She is accompanied by her sister, Countess George Carolyi. Both are of the Zichy family. Countess Batthiany is said to have brought her husband seven millions of florins as her marriage portion. She purposes withdrawing altogether from society, leaving her property to her sons.

The whole of the property and effects of the murdered generals fall to the crown.

Since the 8th of October, not a single Honved has been within the walls of Comorn.

Klapka and other of the officers are at present in Presburg, where their appearance excites much interest. A painful impression was produced in Presburg, on recognizing the well-known features of three noblemen, who were seen enrolled as common soldiers.

REPORTED MURDER OF GORGEY.—Count Zichy, who was reported to have shot Gorgey, in revenge of his brother's death, has publicly denied it.

THE AUSTRIAN ARMY.—The Austrian army is henceforth to be composed of 450,000 men in time of peace, and 800,000 in time of war.

RUSSIAN LOSS.—The total loss of men in the Russian army, in the late Hungarian war, is, according to the reports of the officers, 3,900. The cholera and typhus fever have carried off at least three times that number, so that the loss sustained by Russia in the Hungarian campaign is at least 12,000.

FUTURE PLANS.—The question of the reconstruction of Sclavonia and the Croatia-Servian difficulty are now occupying the Government of Vienna. It seems probable that the Waiwodship will be re-established, with a territorial sway larger than ever existed before, and comprising a variety of nationalities, by which means, it is thought, the Servian element will be kept in check. Croatia will remain a distinct crown land.

TURKEY AND RUSSIA.

NOT SETTLED YET.—There is no later news in the European Times, the only paper that has come to hand, from Constantinople or St. Petersburgh, and of course we have got no solution of the difficulty between the Porte and the Autocrat; the general belief, however, among the well-informed circles is said to be, that Russia will pocket the affront, rather than provoke a collision with France and England.

THE HUNGARIAN REFUGEES.—The Hungarian refugees were still at Widdin, ready to set out for any destination they may receive. They were divided into three camps—an Italian, a Hungarian, and a Polish one. Each camp is under the order of a colonel, and each man receives such daily rations according to his grade, like the British troops.

Prince Alexander of Servia has behaved very well towards them, allowing them free passage through his territory, and provisions. Bem and Dembinski, and several others, have not only embraced Islamism, but entered the Turkish army. The Porte is said to have appointed the Isle of Candia as the residence of the refugee Magyars.

FRANCE.

THIERS ON THE ROMAN QUESTION.—The deliberations of the National Assembly were almost wholly devoted on the 12th and 13th ult., to the report of M. Thiers on the Roman question. The report is decidedly conservative, and at variance with the expressed views of the President's letter to M. Ney; the conclusion at which M. Thiers arrives is, that liberal institutions are incompatible with the independence of the Pope, as a temporal sovereign, and likewise the independence of the Catholic church and the rights of the people are at issue—and the latter ought to give way.

THIERS AND THE PRESIDENT.—It is not believed that the views of M. Thiers will be responded to by the French nation, and it is certain that both the matter and style of the report is very unsatisfactory to the President of the republic. His displeasure found vent in a letter to M. Odillon Barrot, in which he informed him that the sentiments expressed in his letter and the policy it advanced were those by which the Roman affairs must be solved, and which alone appeared to him compatible with the interests, the honor and the dignity of France.

At a Ministerial Council held subsequently, it was decided that the Government would follow exclusively the policy laid down in the letter of the President on the affairs of Rome, the effect of which resolution will be, it is said, to cause M. Falloux and Gen. Ruhlieres immediately to retire from the Ministry. No action had taken place on the part of the Assembly, to indicate the views of the majority on the report of M. Thiers, but there was a rumor from Paris on Thursday, that the difficulty between M. Thiers and the President had been satisfactorily adjusted.

A DUEL.—During the speech of Mathieu de la Drone, on the Roman question, an altercation arose between Thiers and Bixio. The latter declared that the former had said the election of Louis Napoleon would be a disgrace to France. Thiers demanded satisfaction. A duel took place at once. One shot was fired by each, at 20 paces distance, but neither was wounded, and the seconds came forward and said that the parties had done all honor required. Both members returned to the Assembly just as the sitting was adjourning at 5 o'clock, P.M. De LaRossiere was the last speaker, and would continue his address to-day.

INSURGENT TRIALS.—The High Court of Justice at Versailles commenced its sittings on the 12th, and is at present engaged in trying the persons concerned with the affair of the 13th July. Several exciting and disreputable scenes have occurred before the Court, and there is reason to apprehend that others will follow.

The National Assembly have annulled the election for Guadaloupe, in consequence of accounts of assassination on the part of the supporters of the present members.

M. de Falloux's health is greatly improved.

The reports to M. Thiers state that there are seventy Departments in which Red Republicanism is spreading to an alarming extent.

An Aid-de-Camp from the Emperor of Russia arrived in Paris on the 16th, charged with a proposal to the President of the Republic.

RUSSIA AND FRANCE.—The Evenement says that the Russian Charge d' Affaires had told the Foreign Minister that *Russia would regard as a declaration of war the entrance of the French fleet into the Dardanelles.* The same journal is assured that orders have been given to the French fleet to join the English fleet at Naples.

Other papers publish accounts of the interview of the Russian Charge d' Affaires and the Russian Emperor's Aid-de-Camp.

PRUSSIA.

According to accounts from Berlin, the "Imperial Commission" treaty was ratified, and the ratification had been forwarded to Vienna for counter signature. The following stipulations are the more important:

The new Central Power (of Germany) is provisionally constituted until next summer, (it is not known until what precise month.)

In the event of the two contracting Powers not having come to a definite agreement in the interim, a new Central Power will be constituted. 2nd. In the event of a difference arising between the two Regents Plenipotentiaries, an appeal will be made to the various Governments of Germany, a majority of which will decide. The new Power being only composed of two persons, the balance will naturally incline in favor of Austria.

RUSSIA AND CIRCASSIA.

FALL OF ACHULGA.—The principal event in foreign affairs is the fall of the Circassian fortress of Achulga, the residence of Schamyl, after a desperate and protracted resistance. The defenses were covered with heaps of dead bodies. The loss of the Circassians was estimated by the Russians at 1,000 men *killed*, exclusive of those wounded, and 900 made prisoners. Schamyl, though himself wounded in the arm by a musket-ball, was nowhere to be found, having contrived to escape with one of his sons and one of his mistresses. Another of his sons and wife were slain, and a third son was taken prisoner. The siege of Achulga, thus successfuly terminated, had lasted eleven months, during which the Russians are said to have lost 22 officers and 422 men, exclusive of wounded.

ROMAN ITALY.

There is not much news from Rome. The return of the Pope is still talked about but when it may take place is still the subject of conjecture.

Garibaldi has left the island of Santa Madalina for Gibraltar, whence he will sail for London, and ultimately sail it is said, to America.

A new finance commission has been appointed, composed of M. Galli, Don Alex. Torlonia, the commandant A. Feoli, Chevalier Bighetti, and Minghi. The French are making great efforts to cause moderate opinions to prevail in the Papal councils.

DR. ACHILLI.—A correspondent of the London Times says—"I am assured that a patient and impartial inquiry into the case of Dr. Achilli is now going on at Rome, under the auspices, and by the orders of the French Government; and, moreover, that care will be taken that no injustice, so far as the French Government has it in its power to prevent it, will be committed. With respect to the allegations preferred against Dr. Achilli, he is described as a man incapable of committing what has been laid to his charge. There is, therefore sufficient reason to suspect that the real motive for the conduct of the present Government is to be found in his change of religion."

General Intelligence.

The Election.—The city has gone Whig by an average majority of about 2000. The following are elected:

SENATORS CHOSEN.

Dist.		Dist.	
III	Richard. S. Williams.	V	Jas. W. Beekman.
IV	Clarkson Crolius.	VI	E. D. Morgan.

[All Whigs.]

MEMBERS OF ASSEMBLY.

Ward.		Ward.	
1 & 2	John H. White.	11	*J. V. D. B. Fowler.*
3 & 6	James Bowen.	12	James Monroe.
4	*Henry J. Allen.*	13	*George C. Dean.*
5	Abraham Wakeman.	14	*Abraham B. Davis.*
7	Thomas Truslow.	15	Joseph B. Varnum, Jr.
8	Jonathan W. Allen.	16	George G. Waters.
9	Henry J. Raymond.	17	John J. Townsend.
10	Benj. W. Bradford.	18	Albert Gilbert.

Total—14 Whigs, 4 Democrats.

The Whig county officers are also all elected.

COMMON COUNCIL.

Wards.	Aldermen.	Assistants.
I	Edmund Griffin,	Curtis Judson.
II	*Daniel Dodge,*	*Dudley Haley.*
III	James E Wood,	Oscar W. Sturtevant.
IV	*Jacob F. Oakley,*	*Florence McCarthy.*
V	Warren Chapman,	John Boyce.
VI	*Patrick Kelly,*	*Thomas J. Barr.*
VII	Morgan Morgans, jr.	John B. Webb.
VIII	Ezra Smith,	James Ackerman.
IX	James R. Ball,	Charles Crane.
X	Robert T. Haws,	*Charles Francis.*
XI	*Jedediah Miller,*	*Wesley Smith.*
XII	*Henry Shaw,*	*John G. Kip.*
XIII	*James H. Cook,*	John Pearsall.
XIV	*James M. Bard,*	*Robert A. Sands.*
XV	Joseph Britton,	Sylv. L. H. Ward.
XVI	Samuel Delamater,	Joseph Rogers.
XVII	Geo. H. Franklin,	Charles Dean.
XVIII	Jonas F. Conklin,	Alonzo A. Alvord.

Whigs—11 Aldermen, 11 Assistants. Democrats, (*in Italics*)—7 Aldermen, 7 Assistants.

The state of the weather has prevented the operation of the telegraph, so that but few returns have been received from the interior of the State. But the results from a few decisive points which have been heard from, indicate pretty certainly that the Whigs have been successful in the choice of the State officers.

Constructive Mileage.—The correspondent of the Courier says: "It seems that a claim came up in the usual form, for $40,000, paid by A. Dickens, Esq. Clerk of the Senate, for "constructive mileage" in attendance at the special Executive Session in March last, and that every member of the Senate, save three, received pay. Mr. Whittlesey, after full deliberation, was of the opinion that the claim ought not to be allowed. Fearing, however, that the Administration might regard this as an inopportune occasion for such action as might displease the Senate, he stated the case to the President, through Mr. Clayton, and added the remark, that if it was not thought proper to act in accordance with his (Mr. W.'s) convictions, he would resign the Controllership. The President's prompt and characteristic reply was, 'Tell Mr. Whittlesey to do what is right, and let the consequences take care of themselves.' The claim was immediately rejected."

Freshet and Loss of Life.—The rain of Monday before last caused freshets which did a great deal of damage in the northern part of Pennsylvania, particularly on Hickory Creek, one of the head waters of the Lehigh. The Philadelphia Bulletin has a letter from White-Haven, Luzerne county, giving some very distressing particulars. It caused a sudden rise in the waters, and Mahlon K. Taylor's stone dam on Hickory Creek gave way at the side on which the mill stood, carrying off seventy or eighty feet of the dam and the mill; also the mill and dam at Billing's, Gould's Mill and part of their dam, together with five dwelling houses, Isaac Gould's included, his barn and a blacksmith shop. A part of Gould's house lodged against a stump or tree, and his wife and children were rescued, except one daughter aged 13, who was drowned. Part of the house of a blacksmith named West was swept off, containing himself, his wife and four children. He contrived to secure himself behind a stump, where he was severely bruised by the passing drift-wood, but his wife and children were swept from his sight and perished. A man named Crawford was also drowned, making seven lives lost in this terrible freshet.

Death of Dr. Abbott.—We learn from a correspondent at Exeter, N. H., that Benjamin Abbott, LL.D., died yesterday morning, at the venerable age of 87 years. He was extensively known as an able, indefatigable and successful teacher, in the capacity of Principal of the Philips Exeter Academy. Under his parental care, and skillful training, many of our distinguished literary men acquired the thorough ground-work of their education, all of whom hold his memory in the highest respect, for the benevolence of his character, and the ability with which he discharged the duties of his laborious office during the long period in which he presided over that useful institution.—[Boston Daily Advertiser.

Professor of Chemistry.—A Cambridge correspondent of the Springfield Republican states that Dr. Link, late assistant in the Lawrence Scientific School, has accepted the situation of Professor of Chemistry in the Syracuse (N. Y.) Eclectic College. An American gentleman, who has been studying in Germany with Liebig, for several years, has been appointed to the place made vacant by Dr. Link's resignation.

Telegraphing across Rivers.—The North American Telegraph Company is the name of the newly formed telegraph association, of which H. J. Rogers is the prime mover, who have completed an independent line of telegraph as far as Philadelphia, from Washington, and expect to have the whole in operation to this city, in thirty days. The wire will cross the Hudson river at Fort Lee. The company have contracted with the Hudson (Gutta Percha) Manufacturing Co. to furnish wire insulated with gutta percha for the purpose, which is to be anchored to the bed of the river by iron weights of eight pounds each, placed thirty feet apart, thus obviating the necessity of poles. Similar wires were extended over the Susquehannah at Havre de Grasse a year since, by the Southern line, and have worked without interruption. Mr. O'Reilly is also about to put one across the Mississippi, at St. Louis, and the Ohio and Illinois rivers, at various points.

The Telegraph Question.—The long pending case between the proprietors of Morse's Telegraph Patent and Mr. O'Reilly, has been decided in favor of the former so far as concerns the so-called Columbian, or Barnes and Zook's instrument. The injunction forbidding the use of that instrument is confirmed. Mr. O'Reilly has taken an appeal from the decision. This, however, does not practically effect anything against Mr. O'R., as he has put the Bain instrument upon the line in Tennessee and Kentucky, and for this instrument a patent exists under the decision of the Chief Justice of the Circuit and District Court in the District of Columbia.

The New City at Hadley Falls, Mass.—The great Dam of Hadley Falls Co. across the Connecticut, is completed. On Tuesday the gates were closed. The Dam was built from an original design by John Chase, Esq. the veteran mechanic and engineer at Cabotville, superintending Agent of the Company. It is 1,000 feet long, between the abutments, from 30 to 34 feet high, contains nearly three and a half million feet of timber, and 50,000 cubic perches of stone, and cost about $150,000. The peculiarity of the structure, combining, as it does the utmost strength, solidity and firmness, with an undoubted capability of resistance to the immense pressure to which it will be subjected, has attracted the attention and won the admiration of numerous scientific and other gentlemen (comprising some of the most distinguished engineers and mechanics in the country) who have witnessed it. The other improvements of the Company are all on the same scale of magnitude, as may be inferred from the fact that their expenditures the present season have averaged fully $100,000 per month, and an active force of from 900 to 1,400 men has been in constant employ.—Two canals and a raceway, each 140 feet wide by 15 to 20 feet deep, lined with a granite wall 7 feet thick, are partially completed. One large Cotton-Mill of 18,000 spindles, is nearly ready to go into operation, and the foundation for another of the same size is being laid.—Several large and elegant blocks for boarding-houses have been erected; and a large machine-shop, 448 feet by 60 feet (the center 4 and wings 3 stories in hight) is being put up. A large reservoir, capable of holding 3,000,000 gallons of water, to be supplied same as the Fairmount Water-Works, is in process of building.—[Cor. Tribune.

Fugitive Slaves in Michigan.—A case has been pending in the courts of Cass county, Michigan, for some time past, which has created considerable excitement in that region. It arose from an attempt made on the night of September 27th, by a party of Kentuckians, eight or ten in number, to carry off from that county a colored woman, named Powell, and three of her children. The Kentuckians took them from their beds, tied them, and were carrying them off in a wagon, when they were overtaken by the alarmed and excited neighbors. All were arrested—the colored people discharged by a writ of habeas corpus, and the Kentuckians held to $1000 bail each, at the suit of the former, on a charge of false imprisonment. After considerable litigation, the kidnappers returned to Kentucky without their captives, having failed to produce evidence that the Powells were slaves. A serious scene was threatened in court when the captives were liberated: the Kentuckians having gathered around, with knives and pistols, and threatening to hold them by force; but it ended without violence.

Better late than Never.—Some thirty years ago Mr. Albert Sears, a native of Sandersville, in the State of Massachusetts, went to Georgia and embarked all his funds, amounting to $900, in a country store, kept by Edward Bartholomew, in the county of Green.—In nine months the partners dissolved, and Sears being considered skillful at figures, made the settlement correctly as he supposed at the time.—His fortune amounted, at the close, to some eleven or twelve hundred dollars. They parted, and Bartholomew heard nothing more of his friend for twenty-nine years. Bartholomew was at his home in the county of Jackson, in August last, when his old friend and co-partner, Sears, unexpectedly presented himself, on foot, having walked all the way from Stone Mountain, a distance of twenty miles, on a sultry day in summer, for the purpose of rectifying a mistake of fifty-two dollars which he had made in his own favor, in the settlement he had with Bartholomew thirty years before! He discovered his mistake a few years back, by accidentally finding and looking over the calculation he had made on his settlement with Bartholomew. Having accomplished his object, he returned to his home in Newnan county, Ga. Mr. Sears is a bachelor of some 52 or 53 years of age, and is said to be worth not less than $150,000.

Death by Lockjaw.—Mr. A. Sandford, a few days since, in Centerville, Hamden, Conn. fell from an apple tree and injured his foot in such a manner as to bring on tetanus or lockjaw, of which he died in about forty-eight hours. Mr. S. was a man much respected by his fellow townsmen, and aged about 40.

Escape of Slaves.—The Baltimore Clipper says four or five valuable slaves, the property of Col. Edward Lloyd and Mrs. Tilghman, of Talbot county, escaped on Saturday night. A reward of $1,000 is offered for the apprehension of two of them belonging to Col. Lloyd. Two others made their escape on Sunday night from the Bayside, both of whom, however, were caught on Monday evening and lodged in Easton jail. One of the runaways was a woman belonging to Col. John Tilghman, of Queen Anne's county. The Centerville Sentinel, in referring to the many escapes of slaves, says, "If something is not done, and that speedily too, there will be but few slaves remaining on the Eastern Shore of Maryland in a few years. They are running off almost daily. Four sets of bills offering rewards for runaway negroes were printed by us last week.—Col. Edward Lloyd offers $1,000 reward for the apprehension of two. James L. Bryan, Esq offers $300 for one. Charles Stevens, Esq. offers $200 for one; and Messrs. James and Franklin Bright offer the same for another, belonging to the estate of their father."

Heroic Act.—The Binghamton Republican tells the following story: "An incident occurred at the late fire in this village worthy of notice. The devouring element had wrapped the whole of the interior of the store in flames and the heroic firemen had begun to despair of saving the block, when it was whispered there was a quantity of powder in the building. The stoutest hearts were quailing before this new danger, when a fireman, Mr. James Halstead, seized a lantern, and forcing the clerk (who slept in the store and knew where the powder was) to accompany him, entered the cellar, and groping his way with his terrified companion soon appeared again, amid the breathless suspense of the few who knew his fearful errand—bearing a keg of powder, *charred* with the rapidly advancing flames."

Bridge over the Ohio at Cincinnati.—The Covington (Ky.) Journal says that the stock for the Covington and Cincinnati Bridge Company has all been taken. The commencement of this great enterprise—regarded as so important to Covington and Cincinnati—depends upon the decision next December, of the United States Court, relative to the Wheeling Bridge.

A Genius Returned.—C. B. Ives, Esq., sculptor, who for the last ten years has been in Italy, devoting his time to the study of his art, has returned to this country.

A Soldier's Death.—Lieutenant Colonel Dickinson, of the Palmetto Regiment, being wounded at the storming of Churubusco, was left in the Hospital at Miscoac, where he died. The Buffalo Courier says that in the delirium of fever he heard a drum beat the reveille at early morn. Raising himself with an effort, he looked calmly toward the window, and said, in his deep tones of command, "Battalion, halt! order arms! rest!" and, falling back, he expired.

A Curious Tree, it is said, is to be seen in Cranston, R. I., bearing both chestnuts and raspberries. This is accounted for, the Providence Journal says, by the fact that when a limb was broken from the tree, a raspberry plant took root in the opening, and is now quite flourishingly green and fruitful, although greatly out of season.

In and Out of the Pulpit.—A street preacher in Pittsburgh was set upon, knocked down, and severely beaten last Sunday, by two men and a woman who took umbrage at some of his doctrines.

Accident—Use of Chloroform.—A little boy, seven years of age, son of Mr. Thomas Nash of West Whately, Mass. who had his skull fractured by the kick of a horse, was operated on, by Drs. Hall and Fisk, of Northampton. The little fellow was put under the influence of chloroform, and while sleeping pleasantly, Dr. Fisk used the trephine, removed a portion of the skull, and elevated the depressed bones. The usually painful, but in this instance painless, operation, lasted about thirty minutes, during which time the patient was perfectly unconscious, and awoke after a quiet sleep of twenty minutes more, calling for food, ignorant entirely of the operation.

Sale of a Mansion House.—The Mansion House of the late Judge Heard, at the corner of Mt. Vernon and Walnut street, with 4,200 feet of land, was sold at auction by N. A. Thompson, for $25,400 cash.—[Boston Trav.

A Sam Patch Leap.—The Post's correspondent at Pawtucket, R. I., says that a crazy man named Rhoades, threw himself from the upper side of Pawtucket Bridge on Saturday forenoon, down upon the rocks, a distance of forty feet. He rolled off into the water, and floated or swam to a point below, where he was rescued from his perilous position by the assembled multitude. It is remarkable that Rhoades should escape without broken bones when falling so far upon the rocks.

The Washington Monument.—The Commissioners appointed by the Governor of Virginia to superintend the erection of a monument to Washington on Chapel Square, Richmond, Va., offer a reward of $500 for a plan of the same which they shall approve, accompanied by estimates and drawings.

Mrs. Judson.—Mrs. Judson, better known as Fanny Forrester, has another "bird in her Indian nest," and at last advices was doing well.

One Day's Emmigration from Boston for California.—Yesterday 4 vessels sailed from this port for California, viz: the ships Argonaut, Richmond, Henry Ware, and brig Archelaus. These vessels carried a total of four hundred passengers, among whom were only three women, viz: the wife of Capt. Winn, of Richmond, and his two daughters, of Salem.—There are a very large number from Quincy, and indeed from many of the towns.

Ship Hamilton sailed to-day for California. This ship is owned and loaded by a mercantile firm of this city. She takes out lumber, frames for houses, and 2 steamboats. One is the fast steamer "Sarah," that formerly ran on the North River, New-York, and lately on the Merrimack.

Brig Ark, for California, detained yesterday in consequence of the S. E. gale of Monday night, was to sail from Newburyport this morning for California. She has 117 passengers.

The Providence Journal says three vessels from Providence sailed for California on Tuesday. The barque Rio sailed from Newport, with 65 passengers. The barque Walter with 63 passengers. The schr. Curlew also went to sea. She was only 99 tons burthen.

Gen. Shields Elected Senator.—In the Illinois Legislature, an election took place for United States Senator, with the following result. General Shields 72: Cyrus Edwards 21. In the previous caucus Breese ran Shields very close. The latter was nominated in caucus on the 21st ballot by four majority. General Shields declared in his public speeches during the late canvass, that he would obey legislative instructions and vote for applying the Wilmot Proviso to the territories, both because he believed in the doctrine of instructions and in the Proviso.—Senator Breese, his unsuccessful opponent, is well known for his unvarying votes against freedom.

Rumored Banishment.—A story appeared in a morning paper concerning Mr. Bodisco, the Russian Minister to this country, affirming that he had been coaxed to St. Petersburgh, under the pretense that the Emperor Nicholas desired to avail himself of his counsels, and had immediately been sent a prisoner to Siberia, on an accusation of having purchased lands and stocks in this country, in violation of a law of the Russian Empire. The rumor is now contradicted. A correspondent of the Journal of Commerce says:

"We have seen a letter from Mr. Bodisco himself, to a friend in this city, dated St. Petersburgh, 19th of August, in which he states that he was quietly established there in his own house, but very busy in arranging his private affairs, so as to be able to return to his family as soon as possible.—His family reside at Georgetown, D. C."

Rapid Passage.—Travelers can come from Chicago to Buffalo in about 40 hours, all stops included, by the Michigan Central Railroad and steamboats."

Yankees for Cuba.—The Boston papers notice the departure from that port of a vessel containing a fine sugar mill and engine, accompanied by workmen to conduct it. Recent letters from Cuba attribute the spread of liberal principles there to this constant influx of American workmen, engineers, &c.

Advantages of Low Fares.—The reduction in the fare is said to have already increased the amount of travel on the Railroads across the State. The new bridge over the Rancocus, between Burlington and Camden, has been completed.—[Newark Advertiser.

Strange Mortality on Black River, La.—The Concordia Intelligencer says, that many of the planters on Black River have lost the most, while some of them have lost all their young calves, lately. The mortality cannot be acounted for. The animals are smitten as with a plague and sink beyond all remedy on the instant. The death of the young calves is not the worst feature of this visitation. The mortality is general along both sides of the river, and the people of Black River will have it that this is the sure precursor of an epidemic visitation upon the portion of the human family dwelling there.

Immigration to Iowa.—The following statements from the Burlington (Iowa) State Gazette, indicate a very large immigration in that direction: It is estimated that between fourteen and fifteen hundred wagons have crossed the Mississippi at this place, within the last five weeks bringing immigrants from Ohio, Indiana and Illinois, and all of them seeking homes in Iowa. Allowing five persons to a wagon, there have crossed, at this place alone, between 7,000 and 8,000 persons. We are told that the same extraordinary influx of immigrants has taken place at all the other crossings along the river, from Du Buque down to Keokuk.

Fatal Accident.—The Wheeling Gazette says that on Friday last the tall spire of the Second Presbyterian church suddenly fell with a tremendous crash, striking a German workman who was standing near the building, mangling his body in such a frightful manner that his life is despaired of. One of his legs has since been amputated. The spire had just been completed, and the scaffolding removed but a short time before the accident occurred.

Three Thursdays in one Week.—A scientific paper says, let a vessel sail East round the world, and arrive in port on Thursday, according to their reckoning. On the following day let the crew land; they will find it Thursday on shore. On the next day let them board a vessel which has just arrived from a cruise round the world, sailing in a Westerly direction, and they will again find it Thursday on board that ship. It is thus possible to find three Thursdays in one week.

Wisconsin.—The Whigs of Wisconsin have nominated Gen. Rufus King, the editor of the Milwaukee Sentinel, for Governor.

New Telegraph Improvements.—A telegraph line has been opened from Cleveland to Mount Vernon, Ohio. This is on the Cincinnati and Cleveland line; and we learn from late Ohio papers that new lines are constantly opening through all the prominent interior towns of that State. Our whole country will very soon be so united with telegraph wires, as to supersede, in a measure, the slow process of mail conveyance, particularly on all important commercial and business matters.—[Journal Commerce.

Faatl Accident.—Harriet, child of Mr. Brachman, who was burnt in Newport, day before yesterday, died the same evening about 10 o'clock, in the most intense agony.

Cincinnati.—Mary Penton, the little orphan girl who was shot on Bremen street, Thursday night, we are glad to learn from her physician, is not dangerously wounded.

Boston Munificence.—A citizen of Boston whose name is not mentioned, has recently done a handsome thing which is thus noted in the Atlas: The Boston Natural History Society have, by the well-timed liberality of one of our fellow-citizens, been placed entirely out of debt. The sum contributed for this purpose by the donor was $2000. As the modesty of this munificent patron of science, equaling his generosity, forbids the mention of his name, we are reluctantly compelled to withhold it.

A Broken Heart.—A young lady named McClay, of the vicinity of Shippensburgh, Pa., committed suicide on Saturday by hanging herself in the woods; supposed to be the result of derangement of mind caused by disappointed affection.

Arrest of Slave Abductors.—The Centreville Times records the following arrests:—"A negro fellow named Frisby was apprehended near Easton, and committed to Talbot county jail, for assisting negro slaves to escape from their masters. Three negroes from Wilmington, Del., (with horses and vehicles for assisting slaves to run away) were taken prisoners in Kent county, a few days since. Two of them escaped, but the other was lodged in jail in Chestertown. A negro man named London Gold, charged with assisting slaves to escape from their owners, was lodged in Centreville jail on Tuesday last. Unfortunately for London a runaway negro was found in his house secreted between two beds."

The New Dam.—At the present stage of water in the Connecticut river, the sheet passing over the dam, at the New City, Mass., measures eighteen inches in depth, at the point of its fall. This sheet, one thousand feet long, clearing the lip of the dam at a graceful leap, presents a very beautiful appearance.

Louisiana Swamp Lands.—The grant of lands made by Congress at its last session to the State of Louisiana, to aid that State in draining the swamp lands therein, is estimated officially at 2,266,075 acres, to inspect, survey and list which will cost $25,000. The Louisiana Legislature will have to provide for this at its next session. The task is a feasible one, and the lands will prove valuable when reclaimed.

Land-Slide at Cleveland.—Cleveland, Ohio, is said to be underlaid by an extensive quicksand, which has lately occasioned a serious land-slide into the lake, carrying with it several houses. The caving in, however, was gradual, and the occupants had time to save themselves and furniture. Such land-slides have occurred there before.

Marriages.

On Wednesday Oct. 31st, by Rev. Isaac Orchard, Mr. WILLIAM REA, of Boston, to Miss CAROLINE V. LOCKWOOD, of this city.

At Vernon, Oneida co. Oct. 4th, by Rev. S. D. Burchard, Mr. G. A. KELLOGG, of Utica, to Miss A. M. VAN EPS, of the former place.

On Tuesday evening Oct. 9th, by Rev. H. H. Morgan, EDWIN O. KITTON, Esq. to Miss ALVIRA RICE, daughter of the late highly respected Dr. Rice, all of St. Clair, Mich.

At Canaan, Ct. Oct. 22nd, by Rev. D. D. Francis, Mr. HENRY A. TOBEY, of New-Bedford, Mass. to Miss L. SOPHIA HANCHETTS, of Canaan.

Deaths.

At Rahway, N.J. Oct. 17th, Mrs. PHEBE EDGAR, aged 77 years, widow of the late William Edgar.

Her last hours were peaceful, and she sweetly fell asleep in Jesus. Blessed are the dead who die in the Lord.

At Newark, N.J. Oct. 24th, of paralysis, Mrs. SARAH ADAMS, aged 58 years, wife of Mr. Crowell Adams, formerly of Sussex co. N.J.

At Lakeville, Livingston County, N.Y., on the 16th ult., MARY, daughter of Robert T. Sinclair.

Though scarcely reaching her nineteenth year, the deceased lived long enough to accomplish several important ends of her being. As a pupil, she was diligent and intent upon a high cultivation of her mental faculties; in all her social relations, she was uniformly kind, courteous and attractive; and above all other excellences she was a Christian. Naturally thoughtful, her education in Bible doctrine and duty, united with the public preaching of the gospel, led her to the cross of Christ. Bereaved parents and friends, as they recall the last months of her life, and as they read the writings she has left behind, while they grieve for her departure from their hitherto unbroken family circle, sorrow not as those who have no hope.

"She is not dead,"
But gone before.

☞ Rev. Dr. FITCH, of New-Haven, will preach in the Broadway Tabernacle next Sabbath, morning and evening.

NOTICE.—There will be a meeting in behalf of Education in Africa, on Monday evening Nov. 12th, at 7 o'clock, in Lafayette church. Dr. Dewitt, Dr. Knox, Dr. Bethune and others will make addresses.

NOTICE.—The Board of the Female Branch of the New-York City Tract Society will meet on Monday 12th inst. at 12 o'clock M. at the Tract House, 150 Nassau street.

NOTICE.—The Managers of the Magdalen Asylum will hold their monthly meeting on Tuesday Nov. 13th, at No. 61 Amity street, at 11 o'clock A.M.
A general attendance is particularly requested.

NOTICE.—A Sermon for Young Men will be preached in the Houston street Presbyterian church, (corner of Thompson) next Sabbath evening, by the pastor. Subject—The importance of commencing life with the right object in view. Services commence at 7½ o'clock.

NOTICE.—The 2nd of the series of Sabbath Evening Discourses, will be delivered in the Stanton street Presbyterian church, (corner of Forsyth) by Rev. JOHN M. KREBS, D.D. next Lord's-day. A collection will be taken up in aid of the General Assembly's Board of Domestic Missions. Services to commence at 7½ o'clock P.M.

☞ Rev. H. O. SCHERMERHORN will be installed pastor of the Fourth Congregational church, 16th street, between Sixth and Seventh Avenues, next Tuesday evening Nov. 13th. Sermon by Rev. J. P. Thompson, of the Broadway Tabernacle church. Service at 7½ o'clock.

NOTICE.—The first of a series of Discourses will be delivered to Young People, by the pastor, in the 13th street Presbyterian church, next Sabbath evening.—Services will commence at 7½ o'clock.

ROCKLAND COUNTY BIBLE SOCIETY.—The 2nd Anniversary of this Society will be held at Haverstraw, on the second Wednesday (14th) of Nov. in the Central Presbyterian church (Rev. Mr. Freeman's) at 11 o'clock A.M. The sermon will be preached by Rev. Dr. Murray. Addresses may be expected from distinguished gentlemen. The clergy in the county, and the friends of the Bible cause, are respectfully invited to attend.
By order. HUGH MAXWELL, *President.*
A. N. KITTLE, *Secretary.*

FAIR.—The Ladies of the Mariner's Family Industrial Society intend holding a Fair, for the benefit of Seamen's Families, in the Basement of the Mariner's church, Roosevelt st. commencing Nov. 19th. Donations of useful or fancy articles, or money, will be gratefully received at the Society's Rooms, No. 322 Pearl street.
M. E. PERRY, *Secretary.*

NOTICE.—The Presbytery of Delaware will hold their Annual Session on the second Tuesday (13th) in November, at the Congregational church in Walton. The session will be opened with a sermon at 10 o'clock, A. M.
ISAAC D. CORNWELL, *Stated Clerk.*
Stamford, Oct. 15th, 1849.

CHURCH OF THE PURITANS.—By divine permission, there will be preaching in the Church of the Puritans on Union Square every Sabbath evening for the season. A series of discourses on Divine Retribution may be expected from the pastor, Rev. Dr. Cheever. Services begin at a quarter past seven.

EVANGELICAL WORSHIP in the French language, in the Chapel of the Brick church, corner Nassau street and Park Row; every Sunday morning at 11 o'clock. Rev. Mr. ASTIE (of France) minister.

ECLECTIC MAGAZINE.—The Eclectic Magazine of Foreign Literature is published the 1st of every month, at No. 120 Nassau st. New-York. Each number contains 144 pages, or 1728 pages in a year, making three large volumes, and is embellished with a beautiful mezzotint engraving by Sartain, either a portrait of some distinguished personage, or a historical subject—making twelve superb engravings in the year. The Eclectic Magazine embraces a careful selection of the ablest articles which adorn the pages of the Quarterlies and Magazines of London, Edinburgh and Dublin, regularly received by the steamers. Among the number are the North British Review English Review, Westminister Review and Foreign Quarterly Review, the Edinburgh Review and others, and from Blackwood's Magazine, Fraser's, &c. The selections thus made comprise the most desirable and valuable portion of foreign literature in the same compass anywhere to be found, and constitute yearly a rich addition to any library. The January number for 1850, beginning a new vol. embellished with a splendid plate of extra size, will be issued early in December. Terms of the work are $5 per annum in advance, otherwise $6. The work will be promptly sent to any one who will send us $5 by mail, or otherwise, postpaid. Address W. H. BIDWELL, editor and proprietor, 120 Nassau st. New-York.

[From the Commercial Advertiser.]

"The Eclectic Magazine is an agreeable and instructive miscellany, which supplies American readers with the best articles from a long list of foreign periodicals—gives them, in fact, the real value of many high-priced magazines and reviews at a moderate price.

In the quality of its embellishments, the Eclectic always excels." 1024—tf

ÆOLIAN PIANOFORTES.—T. GILBERT & CO. Boston, have established an Agency at 447 Broadway, for the sale of their Pianofortes, with and without the Æolian. They have a very large assortment of excellent instruments—will exchange a few for second hand Pianos. Mr. Van Der Weyde, the celebrated Æolian Pianist, is engaged to play from 10 to 12 A. M. during this week.
New-York, Nov. 5th, 1849. 1024—1t*

MUSICAL FAVORITE FOR 1850.

THE MENDELSSOHN COLLECTION, or HASTINGS & BRADBURY'S THIRD BOOK OF PSALMODY—Containing original Music and selections, from the best English and American composers, consisting of Tunes, Anthems, Motets, Introits, Sentences and Chants, with an appendix of the most approved standard Church Tunes for Congregational singing. By THOMAS HASTINGS and WILLIAM B. BRADBURY.

The book contains 400 pages—the last 50 pages being devoted exclusively to a selection of the most approved standard Congregational tunes in the various meters, leaving the body of the book to be occupied wholly with original and selected matter from the best sources, much of which was composed and arranged, or selected by Mr. Bradbury during his late residence in Germany.

Out of the numerous favorable notices which we have already received of the Mendelssohn Collection, we have room for only the following:

"M. H. NEWMAN, Esq.

Dear Sir—Last evening I had the pleasure of uniting with a few select singers of this city and Brooklyn, under the direction of Prof. Hastings, in examination and trial of the *new book*; and I have no hesitancy in saying that it is the best collection of Sacred Music I have seen published in this country. The paper and type are of a fine quality and executed in your very best style.

The delight I experienced in the performance of most of the pieces I will not attempt to describe, nor point out the merits of particular pieces. We sung some 40 metrical tunes and 15 anthems, &c. It was truly a feast to the soul, and a joy of heart I never before experienced. I have given particular attention to music for 30 years. I have united with many and few in performing a large portion of the Sacred Music published in New-York and Boston; I have led one of the best choirs in the country for some 10 or 11 years; I have sung under the direction of Hastings, Mason, Warner, Bradbury, Root, Hill, Ensign, Andrews, and many others; I have presided over a music society of some 500 members; I have in short had many a musical FEAST, and perhaps I can safely say that few musical entertainments ever pleased me more than the one above referred to.

I am confident that this work must take the lead of all others in this country, and it need only be tried by good performers, to be adopted by them as their favorite book for church music.

Could the venerable Hastings and the promising Bradbury have done nothing else for the service of the church than to have produced the MENDELSSOHN COLLECTION OF SACRED MUSIC, they would not have lived in vain. The music in that Book will go down to future generations with Old Hundred, Dundee, Hamburg and Ortonville.
New-York, Oct. 19th, 1849. W. F. A."

[*From the Herald of the Prairies.*]

"We have examined this book with some care, and are free to say that it is in our judgment, the richest collection of Church Music we have yet seen.

[*From the New-York Evangelist.*]

"Mr. Bradbury's compositions are peculiarly sweet, simple and devotional, both in melody and harmony. They seem inspired with the very soul of tenderness and piety. We may instance such tunes as the following: 'Afton,' 'Wilson,' 'Hauptman,' 'Dumbarton,' 'Sommers,' 'Judd,' 'Aspiration,' 'Flora,' 'Temple,' 'During,' 'Woodworth,' 'Ocean-Hill,' 'Wenzel,' 'Friendship,' &c., as specimens of devotional music whose pathos and simplicity must commend them to the severest taste. While such tunes as 'Amah,' 'Mendelssohn,' 'Edenton,' 'Katona,' 'Invitation,' 'Sunderland,' 'Smyrna,' 'Eames,' 'Pilgrim's Hope,' (Mr. B.'s we suppose,) 'Judson,' 'Baldwin,' 'Bern,' 'Millington,' 'Zion's Songs,' and the like, though of a more animated character, are conceived, as they strike our ear, in the true spirit of the sanctuary.

Finally, we are constrained to say that 'Mendelssohn' is not only the most extensive book of church music now before the American public, but one of the richest contributions to this department of sacred literature that has ever been made."

[*From the New-York Recorder.*]

"The characteristics of the new music of this work seem to be rich and full of harmonies, with peculiarly pleasing and devotional melodies, written within the ordinary compass of the voices of unprofessional singers. We notice, what we consider a great improvement, that the tenors are very melodious. With these excellencies we think the book cannot fail of being popular."

☞ The Mendelssohn Collection is published by
MARK H. NEWMAN & CO.,
199 Broadway, New-York.
And can be had through the regular booksellers.
Oct. 13th, 1849. 1021—6tis

YOUTH'S TEMPERANCE ADVOCATE.—This popular and highly useful Juvenile paper, conducted by the Rev. JOHN MARSH, and now widely circulated in Sunday schools, claims increased attention from all parents and teachers. It is issued monthly at 149 Nassau street, price $5 for 50 copies, 25 cents single.

☞ Rev. Mr. INGERSOL, of Rochester, will act as Agent for Western New-York, who will deliver the papers at Rochester. 1020—6t

NEW GLEE BOOK.

WE SHALL PUBLISH, in the month of November—

THE ALPINE GLEE SINGER; or Vocal Beauties from the Land of Song. Being an extensive collection of beautiful Secular Melodies from Germany, Switzerland and other countries, harmonized in four parts, together with some of the most popular Glees and Part Songs, and the celebrated German Students' Songs of the present day. Set to appropriate and refined words: designed for the musical improvement and social enjoyment of Singing Schools, Choirs, private Classes, Academies, and the Social Circle. By WILLIAM B. BRADBURY.

This will be the largest, and it is believed, the most complete collection of Glee, or Social Music, ever issued in this country. It will be of the usual singing-book form, and contain upwards of 300 pages of music. Besides a rich variety of Alpine and Swiss National Melodies, harmonized in four parts, the work will contain some of the finest German Glees and Part Songs, a choice selection of Choruses from the best Operas, and a number of the most beautiful Melodies generally known and sung in this country as one voice songs, harmonized for four voices.
MARK H. NEWMAN & CO.
199 Broadway, New-York.
Oct. 13th, 1849. 1021—6tis

SIGHTS IN THE GOLD REGION, and Scenes by the Way. By Theodore S. Johnson. 1 vol. 12mo. 75 cents.

"The style is lively and spirited, the selection of topics is judicious; many amusing incidents are narrated, and the information imparted is ample, reliable, and of a kind not less suited to the practical wants of the emigrant, than to gratify the curiosity of those who prefer the comforts of home."—[N.Y. Journal of Commerce.

THE PURITAN AND HIS DAUGHTER, by J. K. Paulding, author of the Dutchman's Fireside. 1 vol. 12mo.

"The same shrewd knowledge of human nature, bold painting of character, keen, caustic wit, withering sarcasm, light dashes of scenic beauty, and lofty eloquence, as delighted all in the Dutchman's Fireside, are here conspicuous."—[Albany Atlas.

"The Puritan's Daughter is a genuine American story; justly depicting the spirit of that era which should never be allowed to fade from our national memory. It is characterized by the Flemish correctness and admirable descriptive talent of its author."—[Home Journal.

EVENINGS AT WOODLAWN, by Mrs. E. F. Ellet, author of Women of the Revolution. 1 vol. 12mo.

"The book is made up of some forty different sketches and stories, each one of which is full of interest, and conveys a well-pointed moral."—[Syracuse Journal.

FRONTENAC, or The Atotarho of the Iroquois; a Metrical Romance, by Alfred B. Street. 1 vol. 12mo.

"This new poem is a narrative, though it abounds in sketches of scenery and incident, in Mr. Street's peculiar vein. It is a work of great interest and still greater merit, and will take a high rank in American poetry."—[Courier & Enquirer.

PHYSICIAN AND PATIENT; a practical view of the mutual duties, relations, &c. of the Medical Profession and the community. By W. Hooker, M.D. 1 vol. 12mo.

"It is full of wise instruction with regard to the reciprocal duties of physician and patient, of practical hints concerning the conduct and treatment of the sick, and judicious reflections on the ailments of both mind and body."—[N.Y. Metropolis.

LOS GRINGOS; an inside view of Mexico and California, with Wanderings in Peru, Chili and Polynesia. By Lieut. Wise, U.S.N. 2nd edition.

"No one who runs his eye over the lively table of contents, can satiate his curiosity without a perusal of the entire volume."—[N.Y. Tribune.
Just published by BAKER & SCRIBNER,
1024—2t 36 Park Row and 145 Nassau st.

REV. DR. CHEEVER'S WORKS.—JOHN WILEY, 161 Broadway, publishes—

I.

WINDINGS OF THE RIVER OF THE WATER OF LIFE in the Development, Discipline and Fruits of Faith. By George B. Cheever, D.D. In 1 vol. 12mo. $1.

SUBJECT MATTER.
Part 1. Christ in the Mind.
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Part 3. Christ in the Life.
Part 4. Christ in the Soul, the hope of glory.

"The design of this work is to trace the stream of Christian experience, as it is recorded in the word of God, and makes its appearance in the hearts of God's people. It is at once a highly intellectual, practical and spiritual production."—*Albany Argus.*

II.

LECTURES ON THE PILGRIM'S PROGRESS, and the Life and Times of John Bunyan. By Rev. George B. Cheever, D. D. Seventh edition. In one vol. 12mo. cloth, $1.

This popular work is now presented to the public in the present convenient and cheap form, in order to increase its already extended sale—this being, in truth, the eighth edition. It has also had a very large sale in Great Britain, having been issued by two or three publishing houses in Scotland and England, and has also been adopted by the London Tract Society among their publications.

"Dr. Cheever's sketches are so vivid, and so true, at the same time, to the spirit of Bunyan, that we have passed on from Lecture to Lecture without feeling, in a single instance, that either the poetry or the theology of the Pilgrim has been dissipated. Indeed, we cannot withhold our strongly cherished conviction, that our American brother has better caught the feeling of the Pilgrim, and better transferred it into his pages, than any writer on this side of the Atlantic."—(*English*) *Evangelical Magazine.*

"We know of nothing in American literature more likely to be interesting and useful than these Lectures. The beauty and force of their imagery, the poetic brilliancy of their descriptions, the correctness of their sentiments, and the excellent spirit which pervades them, must make their perusal a feast to all the religious community."

III.

WANDERINGS OF A PILGRIM IN THE ALPS, in the Shadow of Mont Blanc and the Jungfrau. By Rev. George B. Cheever, D. D. Two parts in one vol. 12mo. cloth, $1. Second edition. Uniform with the above.

"Wandering amid the sublime scenery of the Alps, he will often, with all the power of a master artist, present the reader with a most distinct and comprehensible picture at a single dash of his pen, and then consume whole pages in reflections of the most sprightly and pleasant character."

"A peculiar charm is lent to these impassioned descriptions of some of nature's most noble handiworks, by the constant religious feeling blending with a poet's devotion to nature."

"The circuit which he has made is a large one, and through regions the very names of which awaken in the mind a thousand recollections of romance and history."

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THE HILL DIFFICULTY, and some Experiences of Life in the Plains of Ease. With other Miscellanies. In one vol. 12mo cloth, with a steel portrait of the author, $1.

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"The whole volume furnishes a better and a higher estimate of his peculiar powers, than any that he has put forth."—*Watchman.*

"Some of Dr. Cheever's very best efforts are included in this volume of Miscellanies; and some which reveal the most striking characteristics and qualities of the man as a thinker, poet, and philosopher."—*Evangelist.*

"We have few more vigorous, more polished, or more admirable writers among us than the author; and even those who do not sympathize fully with his theological views, cannot fail to be deeply interested in his writings."

"Of all the writings of this fascinating Christian author, we shall be greatly inclined to award the premium of religious utility to this unpretending volume, which, with beautiful simplicity, in the preface, he characterizes as 'leaves that fall off from forest-trees—a mere book of leaves.'"—*Christian Review.*

V.

THE JOURNAL OF THE PILGRIMS AT PLYMOUTH, IN NEW-ENGLAND IN 1620. Reprinted from the original volume. With Historical and Local Illustrations of Providences, Principles, and Persons. By Rev. George B Cheever, D.D. Second edition. In one vol. 12mo. cloth, $1, uniform with the above, or richly gilt, $1.50.

"This is a very interesting volume."

"Is full of striking passages which we should love to copy, and the chapters on the first New-England Meeting-House, and the first deaths and burials, are written in a strain of surpassing eloquence and beauty."

"This has evidently been a labor of love to Dr. Cheever, and the traces of his antiquarian tastes, as well as of his extensive erudition in Pilgrim literature are discernible in every page. * * * Written with the glow of feeling which the great deeds and heroic character of the Pilgrims excite, he has presented a picture of the settlement at Plymouth, of greater beauty and power than we have ever met before. It is a rich and instructive contribution to our Puritan Annals, which every descendant or lover of the Puritans ought to possess and read. It is issued in very fine style, and has already reached a second edition."—*N. Y. Evangelist.*

"The illustrations of Dr. Cheever are exquisitely beautiful in conception and execution. * * * We regard this work as the most useful that Dr. Cheever has ever issued from the press, and saying this we do not forget his beautiful commentary on Bunyan's Pilgrim's Progress."—*Boston Alliance.*

VI.

PUNISHMENT BY DEATH: Its Authority and Expediency. By George B. Cheever, D.D.

These essays include the celebrated argument in reply to J. L. O'Sullivan, Esq. during the debate in the Broadway Tabernacle.

"Viewed as a whole, Dr. Cheever's defense of Capital Punishment is the most complete and satisfactory with which we are acquainted."—*Independent.*

"The re-issue of the work at the present time is very well; for since its first appearance no other treatise has been deemed necessary."—*Evangelist.*

"The subject is abundantly illustrated by reference to the practical operation of various penal codes, and by a great variety of statistics; and the argument is conducted with marked ability."—*Prot. Churchman.*
Oct. 30th, 1849. 1023—2t

HEAVEN'S ANTIDOTE TO THE CURSE OF LABOR, or the Temporal Advantages of the Sabbath to the Working Classes. By John Allan Quinton; with a Prefatory Notice by Rev. Stephen H. Tyng, D.D.

This beautiful essay on the Sabbath, from the pen of a journeyman printer of Ipswich, England, received the first prize which was offered by Mr. Henderson, of Glasgow, for essays on that subject by working-men. The fact that it was selected for the first prize, out of 1045 compositions, must be sufficient proof of its merit. The American edition contains a very interesting preface by Dr Tyng. It is illustrated, neatly bound in cloth, and is sold for 37½ cents.
Just published, and for sale by
SAMUEL HUESTON, 139 Nassau st.
Oct. 30th, 1849. 1023—2tis*

To Clergymen, Postmasters, Teachers of Sabbath Schools, Book Agents, Students, and Heads of Families.

EMPLOYMENT.—Agents are wanted to sell SEARS' NEW AND POPULAR PICTORIAL DESCRIPTION OF THE UNITED STATES, TREASURY OF KNOWLEDGE, PICTORIAL FAMILY ANNUAL, and other useful publications.

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FIRE INSURANCE. BROOKLYN INSURANCE COMPANY.—Offices No. 6 Merchant's Exchange, Wall street, New-York, and No. 43 Fulton street, Brooklyn. This Company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they continue to insure stores, dwellings and other buildings, merchandise, household furniture, vessels in port and their cargoes, on as reasonable terms as any similar institution.
WILLIAM ELLSWORTH, President.
ALFRED G. STEVENS, Secretary.
Oct. 24th, 1849. 1022—12tis*

New-York Cattle Market.

For the week ending Monday, Nov. 5th, 1849.

At market 1500 Beef Cattle (600 Southern, remainder from this State and the East); 50 Cows and Calves; and 7000 Sheep and Lambs.

PRICES. *Beef Cattle*—The market to-day has been very dull, and the same, indeed, holds true of the rest of the week. Sales of retailing qualities at from $5.50 to $7.50, as in quality. It was probable about 300 head would be left in the yards undisposed of. A lot of 40 head was taken to supply the contract with the English naval station at Bermuda.

Cows and Calves—The market closed at from $22.50 a $36 to $42 50.

Sheep and Lambs—The supplies continue to increase. There were more offered last week than we have known for a long while past. Prices are a little depressed. Sales of sheep at from 37½c. to $2.75 a $4; lambs 75c. to $1.75 a $3. Left over 500.

Hay and Straw—Sales (loose) at 50 a 60 cts. per 100; bale hay 8s. 9d. to 9s.

New-York Evangelist.

FOR THE NEW-YORK EVANGELIST.

INCIDENTS IN A JOURNEY FOR HEALTH.

BY REV. JOHN TODD, D. D.

NO. III.—THE PASSADUMKEAG RIVER.

On the second day, after passing islands and logs uncounted, we came to the first sizeable river that comes into the Penobscot from the east—the Passadumkeag (up-the-rips river, *i. e.* the river above the first great rapids). For reasons peculiar to ourselves, we determined to spend a week in exploring this river, supposing it might be a fair specimen of the branches of the great river. At the point where it comes in is a very small village, neat and pretty; and, so far as we became acquainted with the people, they were kind, intelligent and social. To tell the truth, our fatigue dresses made us feel so awkward, that we did not seek to form acquaintances. But we here found a Home Missionary, the Rev. Mr. Keep, who showed us every kindness, and who is such a lover of nature in her wildness, that he can better describe the whole interior of Maine than any man whom we met. If you want to see the beautiful or the terrible, the wild or the savage parts of the wilderness, go to him; and if you want a guide who cannot be lost, whose nerves and muscles know no fatigue, and withal, a companion who is intelligent and untiring in kindness, go to him. He is not the less esteemed as a missionary and a minister of the gospel, than as a woodsman.

Leaving the little village, we turned our canoes up the Passadumkeag, which looked small at first, after leaving the Penobscot. We soon found it to be a sunken, sluggish stream, passing through a swampy region, which here and there spread out into broad and beautiful meadows, all in their native wildness. As we passed along the banks, our Indian espied a huge tortoise making into the river. To rise up, snatch, poise, and dart his spear down into the water, was the work of a single instant, and the poor turtle was a captive. After passing a few miles we were compelled by the rains to land, and in the wet bushes, and on the soaked ground, to pitch our tent. Before this was done, we were all drenched; but the camp-fire soon puts things to rights. All at once our guides were out, and very busy.

"What are you doing, Nicola?"

"Me skin turtle."

"Skin the turtle! What are you going to do with him?"

"Cook him. He very good. He so good as chicken."

"The best meat, I suppose, Indian ever have?"

"No—not best. Beaver—he best. 'Spose 'em man have sick; 'spose 'em have 'em beaver, then he very lovesome [wholesome] food."

In a short time the turtle was cooked, and the bread crumbed in, and on the ground, *pedibus intortis*, we sat around the kettle, when lo! we had no spoons. In a moment the Indian cut and split a small stick, and by inserting a piece of white birch bark in the slit, he made each of us a spoon. Even our boy, who had made all manner of faces at the outward looks and smell of the poor turtle, confessed, as he swallowed it greedily, that if beaver was better, it must be very good indeed. All spoke warmly in praise of the dish till we had eaten every fragment, when the praises began to be more feeble. We were then beginning to wonder when we should taste meat again, when a deer came out in the meadow on the opposite side of the river, arching his neck, snuffing the air, and casting hurried glances in all directions. Softly the canoe was put into the water, and softly one of our number crept into it, with Orne to paddle. All were hushed for a few moments, while the canoe crept round the bend of the river. Then the sharp ring of the rifle was heard, and in a few moments more the beautiful deer was at our camp, and we had meat that an epicure might envy. So we crept along up the river, sometimes overhung with beautiful trees, sometimes passing through meadows almost interminable, and then dashing over rocks and stones. At one place we passed through a most noble pond, *Pawnook* (open-place), several miles in diameter. Then we came to the Grand Falls, a mile and a-half through, around which we walked. One morning we fell in with the fresh tracks of a moose, which had fed by the side of, and waded along up, the river. At every turn we expected to see him, and so we did, but not till a hunter had seen him first. He was dressed, and his meat loaded two canoes, before we reached him. He was a monster. His horns would be a curiosity in any museum. They were left on the banks of the river. Our Indian pointed out spots where there had been bloody deeds, and terrible battles during "the last war," that is, the last war between his tribe and the Mohawks. This river is very wild, and seems lonely. We went up fifty or sixty miles, passing over rapids which needed all the experience and skill of an Indian to render safe. We found thousands and thousands of acres of most beautiful meadows, for miles and miles in length and breadth, where perhaps the lumberman now cuts a little wild grass for his winter teams, but which, when this country shall be inhabited, will be inimitably rich, productive and beautiful. But now, oh, how lonely! We were in the home of the deer, the moose and the bear. Our boy went to a spring to get us a pail of water, when looking up, a huge hedgehog was coming down the tree backwards; and as we were passing along one day, his quick eye saw an object before us. "See that bear!" said he; and sure enough, there was a monstrous black bear just coming down to the river to drink. He stood listening. In a moment a ball was after him, but it did not probably touch him. He turned and was out of sight instantly. We found deer very plenty, and could have killed a great number had that been our aim. Almost all the deer in Maine are crowded down into the southeastern corner of the State, probably by the wolves. The inhabitants who live along on the Penobscot keep the wolves, mostly, from pursuing them. We spent our first Sabbath in the wild woods on the Passadumkeag—in reading and conversation agreeable and profitable. But it was a tedious day to our guides. About the middle of the afternoon I saw Nicola busy at work near by.

"Nicola, what are you at?"

"Me make new paddle."

"Yes, but not on the Sabbath, surely!"

"Me make him then as quick as any day."

"But don't you know it is wrong?"

"Me know—tell priest, confess to priest, he forgive me."

"But what if you should forget your sins, when you confess, what then?"

"Oh, me never forget, tell him all."

And rapidly went his crooked knife, and in no way could I get him to feel any sense of sin. The priest kept his conscience. Poor, poor fellow!

Notices of New Publications.

THE FOUR GOSPELS; arranged as a Practical Family Commentary for every day in the year. By the Author of the Peep of Day. Edited by Stephen H. Tyng, D.D. D. Appleton & Co.

This work we have before commended as one of great utility. It presents a series of brief remarks on passages of the gospels, explaining their meaning and deducing the obvious truths they teach, in a pleasing and sometimes peculiarly happy manner. There is a practical religious spirit pervading it, and the suggestions offered are often very apt. For the use of the family, it will be found pleasant and profitable. The present edition is very neatly printed, and embellished with twelve steel engravings.

THE PASTOR'S WIFE. A Memoir of Mrs. Sherman of Surrey Chapel. By her Husband. R. Carter & Brothers.

In many respects, Mrs. Sherman must have been a model pastor's wife. The biography here presented, though obviously pervaded with an affectionate spirit that would see every quality in its best light, reveals a remarkably consistent, devoted and useful life. Endowed with uncommon intellectual strength, and impelled by devoted and ever-growing piety, Mrs. S. exemplified how much good may be done, even in the face of adverse circumstances, and with the perpetual drawback of ill health. There is much instruction to be derived from the volume, and much powerful inceative to piety and religious zeal. Mrs. S. visited Grafenberg, and the Water-Cure establishment there; and the record of her journeys and experiences is very ably made and remarkably interesting. We can commend the work to Christian women as highly suggestive, pleasing and profitable.

GLIMPSES OF SPAIN; or Notes of an Unfinished Tour in 1847. By S. F. Wallis. Harper & Brothers.

Mr. Wallis hails from Baltimore; what were his objects, or opportunities in visiting this out-of-the way region, he does not think it necessary to tell. It is therefore difficult to decide how much weight to give his impressions. He appears to have obtained great familiarity with the people and institutions of Spain, and speaks quite decidedly on subjects where he differs from other travelers. The most striking characteristic of the work is, the extreme admiration Mr. Wallis entertains for the country and its inhabitants. Spaniards are made to appear altogether a more agreeable, cultivated, moral, and politically wise people than they have latterly had the credit of. In the moral condition of Spain, Mr. Wallis sees not much to lament or to censure. He writes in a pleasing, easy style, and writes—a rare quality in books of travel—unaffectedly. There is no straining after wonders or after wit. A polished, easy style, with remarkable good humor, carry the narrative along very pleasantly.

HEAVEN'S ANTIDOTE to the Curse of Labor. By John Allan Quinton. With a prefatory notice by Rev. S. H. Tyng, D.D. Samuel Hueston, 139 Nassau-st.

This won the first prize offered a few years ago by a Scottish gentleman for the best essay on the temporal benefits of the Sabbath to the working classes. It fully justifies the committee's flattering award. It is a manly, direct and most conclusive presentation of the temporal benefits of observing the Sabbath, which we should suppose no one could peruse without a definite impression. So much has been said of these essays, that a good degree of interest may be supposed to be felt in the republication of the best one of them. Mr. Hueston has issued it in very pleasing style, and the work deserves universal circulation. It should especially reach laboring men—its strong sense and clear logic are finely suited to make an impression upon the popular mind.

LOS GRINGOS; or an inside view of Mexico, California, with Wanderings in Peru, Chili and Polynesia. By Lieut. Wise, U. S. N. Baker & Scribner.

The publishers have done the author the honor of a beautiful dress for his thoughts. It is a pleasure to read a book so well printed. As to the work itself, we are not disposed to rate it very highly. The author has evidently set the performances of Mr. Herman Melville before him as his model, and shrewdly suspects, all the way through, that he is gaining his reader's applause as a marvelously fine fellow. Amidst many striking and manifold failures, he succeeds in being occasionally really lively and witty; and there are incidents and stories enough to make the narrative interesting. But we have not been able to escape a strong inclination to conceive the whole affair a species of fiction, in which facts are employed only so far as they may subserve the author's purpose to produce an effect. What he says of the Sandwich Islands and the missionaries—though designed to be very kind and patronizing—we know to be false, and much besides this, we suspect to be so. However, there is much that is agreeable, if not profitable; and that being the author's evident aim, if he has succeeded here, he will probably care but little for the lamentations that may be uttered over its lack of ability and truth.

LIGHTS IN THE GOLD REGION, and Scenes by the Way. By Theodore T. Johnson. Baker & Scribner.

A very clear, and on the whole, agreeable sketch of a voyage from New-York to California, sufficiently minute to satisfy the reader's curiosity, yet not prolix. The author is a young man, and ardent in his temperament. We should not reckon the work among the best of its kind; but as there is now so much interest attached to this route, it is profitable to look at it through as many eyes as possible. There is much information which a voyager would be glad to know.

SKETCHES OF REFORMS AND REFORMERS in Great Britain and Ireland. By Henry B. Stanton. John Wiley.

We beg to assure the reading public of a very agreeable and profitable work in the present issue of Mr. Wiley's. A great deal of research, and of judicious and impartial criticism have been necessary to produce it, which the vigorous and splendid rhetoric of Mr. Stanton clothes with an absorbing interest. The progress of reform in England, from the time of the French Revolution to the present, and the character, labors, and lives of the noble and strenuous men by whom these reforms have been successively wrung from the reluctant hands of power, are finely depicted. It forms one of the proudest pages of England's annals; and conveys a doctrine full of encouragement to all who are struggling, amidst manifold obstacles, to lessen the burden of the world's ignorance and guilt. The mighty power of truth has hardly ever received more impressive illustration than in the invariable success which has attended these successive reforms. No matter how feeble or obscure the beginning, the same result is reached by slow but certain march, that money, priestcraft nor kingcraft could not prevent.

The names of the most distinguished of modern statesmen, authors, preachers and orators, are found in the catalogue of Mr. Stanton's sketches, and with admirable point and beauty has he hit them off. We are sure it will prove a popular, as it is an able and useful book.

LIVING AUTHORS OF ENGLAND. By Thomas Powell. D. Appleton & Co.

A book of brief sketches of, and criticisms upon several of the most eminent English authors, principally poets; and supplying a good many facts and anecdotes respecting them, it is very interesting. But it is very far from being an able work, as a piece of criticism. It is not to be named in comparison with Hazlitt's sketch of his contemporaries, or Mr. Gilfillan's Gallery, or even Mr. Horne's New Spirit of the Age, which itself is a flashy and superficial affair. Mr. Powell's principle of selection is a very strange one, introducing a number of very second-rate writers, and leaving out some of the master minds of the age. His standard of criticism is also a peculiar one, and his judgments not always very sound. Yet he writes vigorously and clearly, and has the good fortune of having taken up a subject that is ever interesting—literary gossip. We have read it with great eagerness, and so will every reader who busies himself with the literature of the day.

PERIODICALS AND PAMPHLETS.

We have received the very well-written and instructive discourse of Rev. Burdett Hart, of Fairhaven, Conn. on the death of William K. Townsend, Esq. We shall endeavor to extract some passages in a future number.

Also a discourse on the National Fast Day, by A. Bower, pastor of the Second Associate Reformed Presbyterian church in Philadelphia, which handles *the* great sin of our land with an unsparing and vigorous hand. The argument of the sinfulness of slavery is very succinctly and ably stated; and the whole sermon breathes an honest, devoted spirit, that is highly refreshing.

The October number of the American Protestant is a very rich and instructive presentation of the wants of the Catholic world, and of the hopefulness of that great field of labor. Presenting month by months, facts and anecdotes gathered from the field occupied by the Society, it strikes us as one of the most valuable and suggestive works among us. Its introduction into every Christian family, would be the means of incalculable good.

The Young American—his education, duties and reward, is the title of an address delivered before the Adelphi and Franklin Societies of Howard College, by Joseph W. Taylor, Esq. and published by Lewis Colby.

FOR THE NEW-YORK EVANGELIST.

MADEIRA EXILES MOSTLY SUPPLIED WITH CLOTHING.

It is truly gratifying to see the tide of Christian benevolence flowing into our office, bearing a liberal response to the appeal in behalf of our suffering Portuguese brethren. The world and the Papal hierarchy ought to know that the naked have been clothed, the persecuted relieved.

On the nineteenth of this month two hundred and eighty Portuguese exiles left this city for Illinois, each individual taking several changes of raiment as the fruits of Christian sympathy and effort. Besides this, we have nearly clothing enough to make comfortable those who are still with us, but we desire, also, to send several boxes of summer clothing to Trinidad and St. Kitts, for the relief of the poor saints who are destitute and have not the means of paying their passage to the United States.

The exiles have expressed their heartfelt gratitude for this timely supply of clothing, and have offered many fervent prayers to God for the donors.

We rejoice in the blessed necessity of saying that the offerings of clothing may now cease, not only because the wants of the exiles have been supplied, but also, because it is such a beautiful demonstration of Christian benevolence. While we are happy in this announcement, in which many hearts will rejoice, and give thanks unto God for his grace, we wish the benevolent distinctly to understand that neither all the wants of the Portuguese, nor all the wants of the Society are yet supplied. Money—*money* we must have, to give these daily bread who are with us until they can be removed, to defray their expenses to the West, and to supply past pecuniary deficiency. Unless we receive large donations of money for the general objects of the Society, there will be a sad deficiency at the close of the year. Let the response be as prompt and liberal to this call as it has been for clothing, and we shall not want. We would add, that those who have boxes of clothing prepared, may send them to this office; but hereafter it would be more desirable to have cloth of all kinds, than to have second-hand garments.

The Portuguese at the West will be one of the missionary stations of the Society. Hence they will be embraced in our missionary work, and in that relation will be included in the general objects of the Society.

HERMAN NORTON,
Cor. Sec. Am. and Foreign Christian Union.

STAND AS AN ANVIL.

'*Stand, as an Anvil, when it is beaten down.*'—St. Ignatius to St. Polycarp—both martyrs.

'Stand like an anvil,' when the stroke
Of stalwart man falls thick and fast;
Storms but more deeply root the oak,
Whose brawny arms embrace the blast.

'Stand like an anvil,' when the sparks
Fly far and wide, a fiery shower;
Virtue and truth must still be marks,
Where malice proves its want of power.

'Stand like an anvil,' when the bar
Lies, red and glowing, on its breast;
Duty shall be life's leading star,
And conscious innocence its rest.

'Stand like an anvil,' when the sound
Of ponderous hammers pains the ear;
Thine but the still and stern rebound
Of the great heart that cannot fear.

'Stand like an anvil.' Noise and heat
Are born of earth, and die with time;
The soul, like God, its source and seat,
Is solemn, still, serene, sublime.

FOR THE NEW-YORK EVANGELIST.

OBITUARY.

Died, Oct. 24th, 1849, Mrs. ELEANOR THOMAS, wife of the Rev. I. H. Thomas, aged 58 years.

The character of Mrs. T. was one of great excellence through her whole life. She was hopefully converted under the ministry of Dr. Griffin, and has ever since adorned her profession. Anxious to promote her husband's ministry, she was active in forming and sustaining female prayer-meetings, and untiring in her efforts to advance the spiritual interests of the church. She was greatly endeared to every congregation to which her husband was called to minister. The trials and joys of her husband were made her own. As a mother she was highly exemplary, faithful in instruction, counsel and prayer; and her highest domestic happiness was found in the piety of her household. She sought, not in vain, to "leave a legacy to her children's children."

Mrs. T. was a timid and trembling believer, often requesting the prayers of her friends for her as a poor sinner. She had a lively sense of her utter unworthiness, and of her need of just such a Savior as God had provided. With her eye steadily directed to the cross, she ever lived and prayed as the publican, often saying, "If I am a Christian at all, I am one of the least."

When brought to her bed of sickness she cherished the same penitent and unassuming spirit, yet sweetly subdued and patient under acute suffering—gradually sinking to the grave without one murmur or distrustful emotion. With no confidence in herself, she was strong in God, resting her hope alone on Christ. The subject of death was guardedly presented to her mind by her husband, who knew her extreme timidity, and her love to her family. She met his inquiry by a full avowal of her perfect acquiescence in the will of God—"He will do all things right;" and calmly she responded to the hope that her entire family might meet in heaven. She then requested that her hope might be examined, and that prayer should be offered for her "*as a poor sinner.*" To every inquiry as to the ground of her hope she continued the same reply, "I have no confidence in myself. I am infinitely unworthy, a poor sinner; yet I do hope that I have experienced that change of heart which the Bible requires, and on the worthiness of Christ I rest for my acceptance with God. There is no other but Christ in whom I can trust."

In view of trials which had greatly oppressed her she lamented every unsubdued emotion, and manifested the sweet charity of the gospel towards all men. She reviewed her life with her family and friends with expressions of gratitude for their many mercies, happy that she had also shared in their every affliction. To all her relatives she expressed the most cordial Christian affection, and breathed forth ardent prayers for her children and grandchildren, cherishing the wish that she might hereafter become as a guardian angel to them. The subject of spiritual guardianship was much upon her mind. At the last communion season which she attended, this was the subject for consideration, and it was made apparently the means of fast preparing her for the heavenly state. She had felt the blessedness imparted by ministering spirits, and seemed to desire participation in their work of mercy. To her children, she said, "Do not say, when I am gone, that my mother died happy, but daily examine yourselves as with a lighted candle—live every day in preparation for death—be kind to your dear children, and educate them for eternity."

As life was fast wasting, her faith became more strong. "The precious promises," she said, "are mine, and it would be wicked for me to doubt." When no longer able to articulate, she gave assurance that "her Savior was precious—her confidence in him unshaken—that she was going to him in heaven." Thus died the sister, the wife, the mother, the true Christian. Her works do follow her.

Newark, Oct. 2nd, 1849.

Died, at Hammondsport, Steuben co. on the 27th of Oct. last, Mrs. LOIS S. HASTINGS, wife of Mr. William Hastings, of that place.

The deceased has given to the world her testimony in behalf of the Christian religion, in a life fashioned by the principles and spirit of the gospel. She has furnished the people of God with another encouraging and confirming example of successful conflict with Satan and the world. No one could become acquainted with her without soon discovering that she was decidedly and earnestly religious. Her words and conduct habitually evinced that the sentiments of the gospel were the abundance of her heart. Her moral sensibilities were acute, and her standard high; so that upon moral questions she was often found where one of the "peculiar people" should be, far in advance of the prevailing public opinion. She would be in the right, though to be so she were painfully singular. She took pleasure in religious conversation. She loved the prayer-meeting and the house of God. It was not the form of godliness that she craved, but the power. It was not a narrow sectarian zeal that she cherished, but the heart-expanding and disinterested love of the gospel. This feature of her character was rendered specially apparent by the circumstances in which she was placed. She was a member of the Baptist church, whose place of worship is several miles to the northeast of the village where she resided; and on account of the distance not finding it convenient to meet often with her own church, she has been, for more than fifteen years, when her health would admit, a constant worshiper with those of another communion. And not only so, she has evinced a lively interest in their prosperity, and been ready to co-operate with them in every good work. By the members and pastor of the Presbyterian church of Hammondsport, she has been loved and will be remembered as one of themselves.

When, through the progress of disease, she came to contemplate death and eternity as very near, her views of the reality, greatness and importance of the objects of Christian faith seemed peculiarly vivid and extended. She appeared distrustful of ordinary Christian experience, and seemed to be giving the foundation of her hope a new and thorough examination. Such sentiments as the following would occasionally fall from her lips: "It is a great thing to say understandingly, we are prepared to die." "I fear that in health we sometimes speak of our views and religious state, without having a proper sense of what we say." She was at no time distressed with doubts, but sometimes longed for clearer light and a more triumphant faith. Her faith met with a severe trial in the prospect of soon parting with husband, children and other dear friends. But grace prevailed, and she was resigned, peaceful and happy. And now, at length, she has shown the unbelieving world how the Christian can die—calm and yet joyous. When expiring, she said to her weeping friends, This is no time to weep. In living and dying thus she hath provided an invaluable legacy for those who survive her. Though dead she yet speaketh.

A SAD CONTRAST.

A painter once met with a beautiful child. So enraptured was he with its countenance and expression of loveliness, that he resolved to paint it. He did so; and hung his favorite picture in his study. He made it his guardian angel. In sorrow and passion, he sought relief and tranquility in gazing upon that charming countenance. He purposed, if he ever saw its counterpart, to paint that also. But years passed away before he found a face so infernally ugly as to satisfy his idea of a perfect contrast to his darling picture. It was that of a wretch, lying in despair, upon the floor of his cell. He painted that terrible countenance. But what must have been his emotions, when he learned that it was the very same person he had painted before! The first was the face of the innocent child; the last that of the reckless, ruined youth. The best things perverted, become the worst. The sweetest juices changed, produce the the sharpest acids. That little angel-likeness had been metamorphosed into the reality of a fiend.

SWEDISH LAWS WITH RESPECT TO INTOXICATION.

The laws against intoxication are enforced with great rigor in Sweden. Whoever is seen drunk, is fined, for the first offense, three dollars; for the second, six; for the third and fourth, a still greater sum; and is also deprived of the right of voting at elections, and of being appointed a representative. He is besides publicly exposed in the parish church on the following Sunday. If the same individual is found committing the same offense a fifth time, he is shut up in the house of correction, and condemned to six months' hard labor; if he is again guilty, to a twelve months' punishment of a similar description. If the offense has been committed in public, such as at a fair, an auction, &c., the fine is doubled; and if the offender has made his appearance at a church, the punishment is still more severe. Whoever is convicted of having induced another to intoxicate himself, is fined three dollars, which sum is doubled if the person is a minor. An ecclesiastic who falls into this offense, loses his benefice; if it is a layman who occupies any considerable post, his functions are suspended, and perhaps he is dismissed. Drunkenness is never admitted as an excuse for any crime; and whoever dies when drunk is buried ignominously, and deprived of the prayers of the church. It is forbidden to give, and more explicitly to sell any spirituous liquors to students, workmen, servants, and private soldiers. Whoever is observed drunk in the streets, or making a noise in a tavern, is sure to be taken to prison and detained till sober, without, however, being on that account exempted from the fines. One half of these fines go to the informers (who are generally police officers;) the other half to the poor. If the delinquent has no money, he is kept in prison until some one pays for him, or until he has worked out his enlargement. Twice a year, these ordinances are read aloud from the pulpit by the clergy, and every tavern-keeper is bound, under the penalty of a heavy fine, to have a copy of them hung up in the principal rooms of his house.—*Gloucester Journal.*

RAILROAD ACCIDENTS.

The North British Review for August contains an elaborate and very interesting article on the railway system of England, and in the course of it gives the following comparative table of casualties which occurred on the railways in England, France, Belgium, and Germany, between the 1st of August 1840, and July 1845. It is the result of calculations made by Baron Von Reden:—

England,	1 passenger	out of	869,000	killed by own neglect.
France,	1	"	2,157,000	" "
Belgium,	1	"	670,000	" "
Germany,	1	"	25,000,000	" "
England,	1 official	out of	300,000	killed and wounded from misconduct.
France,	1	"	5,000,000	" "
Belgium,	1	"	280,000	" "
Germany,	1	"	9,000,000	" "
England,	1 person	out of	852,000	killed from defective management.
France,	1	"	3,465,906	" "
Belgium,	1	"	1,690,764	" "
Germany,	1	"	12,251,858	" "

It will be observed, that as regards safety, the difference is strikingly in favor of Germany; and it is accounted for by the fact, that while the officials stationed along the road are greater in number than in any other country, the police regulations are of such a nature that passengers cannot, by heedlessness or rashness, incur the chance of danger to life and limb.

In England, in 1847, 211 persons were killed, and 174 injured, out of 54,854,019 passengers; and in 1848, 202 were killed and 219 injured, out of 57,855,133.

We should like to see a careful estimate of the casualties on roads in the United States. They are not, we believe, any greater than those of England; while in that country the guards set up against danger are much more complete than in our own.—*Philadelphia American.*

CHILDREN'S COLUMN.

THE THREE SISTERS.

It is a beautiful sight to see little girls and boys, sisters and brothers, loving one another. In heaven all is love and confidence. It should be so on earth. It is the right way to be happy. "Love one another" said Christ our great Redeemer, who is love itself in a divine form. When sisters and brothers love one another, it makes them more lovely. It is now autumn, and we send to the little girls and boys who read the Evangelist, an account of a walk in the fields of three loving sisters. Our little readers may commit to memory the verses in the story, if they like.

"I know a pretty verse about autumn!" said Mary Manners, who was walking out with her two sisters. Hardly is there a prettier sight than that of happy children on a fine day in the fields; children who fear God and heartily love one another! The clear blue sky seems to add to their peace, and the sunbeams to shine into their very hearts.

"My pretty verse is about the winds, and the trees, and the moon," said Mary; "and now I will repeat it to you:—

"The evening winds are singing,
Singing in the trees:
The ripen'd corn is waving,
Waving in the breeze;
The harvest moon is shining,
Shining in the night;
Bathing hill and valley
In floods of golden light."

"And I know a pretty verse too," said Patty, as soon as Mary had done speaking; "and it is about autumn nights, and the falling leaf, and the setting sun. Mary's verse is pretty, but not prettier than mine."

Just as Patty said this they came to the stile, so she did not repeat her verse till they had all got over it; but no sooner were they on the other side than she spoke thus:—

"The summer sun is dying,
Dying in the year:
The autumn nights are coming,
Coming very near:
Every leaf is fading,
Fading day by day:
The broad sun sets in crimson,
And morning tints are gray."

"And though I am last," said little Fanny, "I have a verse as well as you, and it is about the swallows and the faded leaves."

Patty and Mary, both of them, loved little Fanny very dearly; and, as there happened to be a fallen tree lying on the ground under the hedge, they playfully helped her up, that she might stand upon it and repeat her verse. This she did in the following manner:—

"The swallows come together,
Together from the eaves;
Waiting for the falling,
The falling of the leaves.
Things that made the summer
Beautiful to see,
Seem to be awaiting
The time when they may flee."

Neither Mary, Patty, nor Fanny, could tell for certain which was the prettiest verse, though each rather thought the one she had repeated was a little the best. All, however, agreed that the wisest way would be to ask their mamma about it on their return home.

As they walked on, little Patty plucked two flowers, which she gave to her sisters; and they in their turn gathered some fine blackberries for Patty, from a brier which hung from the hedge that she could not reach. These little acts of love and kindness showed that they liked to make each other happy.

Nothing wonderful took place during their walk, and yet all three were very, very happy. They went out happy and they came home happy, and all because they loved one another. Oh, that is a beautiful commandment—"Love one another."

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Young ladies from abroad are received into the family of Rev. JOHN S. C. ABBOTT, who resides at 43 Lafayette Place, one of the most beautiful and airy situations in the city.
October 25th, 1849. 1022—8t

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"The careful production of two of the most popular and successful choristers in the country. It has been their aim to embody the results of their own experience in the choice and arrangement of the Tunes, and to make it peculiarly and characteristically a practical work. It will be found to be unusually well adapted to the capacities and culture of our choirs, and to the tastes of our congregations as they are. The authors are in the very best possible position to understand what was wanted.
The first thing which attracted our attention on opening it, was the unequaled neatness and beauty of its typographical appearance. In this respect, their printer has certainly carried off the palm. We never saw a musical work more handsomely and perspicuously executed. The pieces are all written out in full, on four staves, so as to be easily read, and to present a uniform appearance. We regard this as a great excellence, and it is a feature which will give it deserved popularity, that it can be easily read. For the choir and the rehearsal no other music ought to be used. The next thing which attracted our attention was, the compactness of its rudimental lessons. The method adopted is the Pestalozzian or inductive, and it is laid down with peculiar clearness. We have never seen them so well stated; and the vocal exercises are peculiarly ingenious. For the use of classes we do not know of so compact, ingenious, and useful an elementary work as this is. It shows the editors understand the training of choirs. The great variety of meters is also a good feature of this work. We believe it is the most complete in this respect of any work we know of. The variety of 7s, and 8s and 7s, is greater and more beautiful than we ever saw before in any other book. We must pronounce the book as one of decided merit, and worthy of a wide circulation. The excellent and amiable character of both the editors—their thorough knowledge of the profession—their acknowledged ability and experience as teachers and leaders of church music—their indefatigable industry and perseverance—all combine to recommend and entitle them to the patronage of the churches."—[*N. Y. Evangelist.*
"The typographical appearance of the book is beautiful, and we think in this respect unequaled. We understand from those who have examined the work that it is highly creditable to the editors, being full of originality and new styles and effects, which have never been attempted in any other Collections. The exposition of the elements of music, as laid down in this work, is founded on the experience of two of the most successful class and choir teachers in the country. It is one of the most useful Collections ever published."—[*N. Y. Sun.*
"In looking over the Tunes I was struck with their agreeable variety, as well as the completeness and fullness of everything pertaining to the events of public and private devotion. Here are heavy and sedate harmonies, light and joyous movements, calm and pensive strains, interspersed with Tunes of great boldness, vigor, and strength. In some pieces a charming melody stands forth from simple, unostentatious accompanying parts, which seem to keep in the back ground, lest by coming too prominently forward, they should distract the attention from that which they were serving to embellish and support. In other pieces melodies blend and combine in delightful sweetness and variety, or advance and recede in alternation, as the parts take their share in the leading melody.
Almost every tune possesses character and individuality. None seem to have been inserted for the sake merely of making out the number requisite to fill the book. All were composed or selected evidently for use. The music is remarkably free from strained and affected conceits, or frigid and worn-out ideas, and has a freshness and originality which I did not expect to find in this age of multitudinous musical publications. Ample evidence is furnished, that the tunes composed for this book have not been hastily elaborated, but that they are the result of patient and laborious thought, and a skill of arrangement and adaptation, acquired only by a long-continued course of study and practice. I wish the book an extensive circulation, and hope that its editors, from whose accomplished choirs the lovers of sacred music in our city have so often received pleasure and profit, may be encouraged to pursue the career upon which they have so successfully entered."—[*Extract from Letter of Rev. J. J. Owen, D.D.*
"*Resolved*, That we have sung with much satisfaction from the new collection of Church Psalmody, recently edited by Messrs. Root & Sweetser; and that we are struck with the pleasing variety and freshness of its music, the uniform excellence of its tunes, and its adaptedness to the wants of our churches."—[*Extract from a series of Resolutions adopted by the Musical Convention at Binghamton.*
"Having revised the book recently published, entitled Root & Sweetser's Collection of Church Music, we are happy to state that we cordially approve of it in every respect. It has been adopted by the Philharmonic Association in Brunswick by a unanimous vote, and is in our opinion *the* book of the age, especially in respect to the preliminary exercises therein contained. A great portion of the music is not only original, but *good;* and the selection of old tunes has been made with judgment and care."
LEONARD TOWNSEND, Pres. JOHN NEWELL, } Directors.
WM. FERGUS, Organist. J. R. HALEY, }
"The undersigned having used Root & Sweetser's Collection of Church Music in our several choirs, and in private social rehearsals, take great pleasure in recommending it as a work well worthy the attention of every church choir, and well-adapted to meet the wants of all singers, and that it only needs a fair and unbiased perusal to become at once a favorite and a standard work in its department. The elementary and progressive exercises alone are worth the price of the work."
CHARLES R. LADD, L. W. KIMBALL,
E. G. HEATH, J. G. SHAW,
J. F. WOOD, J. C. BOWKER,
WM. C. MCCLALLAN.
"It affords me great pleasure to express to you that the expectation which I had during the course of publication of your book has been more than realized by its recent appearance. I have already used it with great profit both to the choir and our church, and although we have more than half a dozen collections of church music in use, yet I have found your book so well-adapted to our wants, that since we have used it others have been but very seldom resorted to. This, I think, is a fact which speaks for itself, especially when it is taken into consideration that we have a congregational choir. I hope that this your first publication will meet with a general welcome."
SIGISMOND LASAR, Organist and Director of Music at Hammond-st. Congregational church, New-York.
"Having carefully examined your new Collection of Church Music, permit me to express to you, as the result, my gratification. The neatness and beauty of its pages gives one a favorable impression of the book at first sight. I find in perusing it, that with a few exceptions, the hymn tunes, entroits, and anthems, possess a dignity of character as well as beauty of melody and richness of harmony, which should recommend it to all who desire the music of the church to preserve its ecclesiastical character, and that its effects may be strictly devotional. These qualities, together with the variety of meters, and their adaptedness to the various subjects presented in the sanctuary, render it in my view one of the most useful collections of church music now before the public."
J. HENRY TITCOMB,
Organist & Director at new Hanover-st. church, Boston.
"Having used for some weeks past Messrs. Root & Sweetser's Collection of Church Music, to speak of it as an invaluable work gives us much pleasure. Lovers of good harmony cannot fail to admire it—each part is a melody in itself. The rudimental department is an arrangement entirely new from what we have used or seen. Having adopted this collection as a standard work in our choir, we cheerfully and earnestly recommend it as a work of superior merit."
V. N. TAYLOR, Conductor
Congregational church choir, Chicopee Falls.
Published and for sale by JOHN WILEY,
1022—3t 161 Broadway, New-York.

BLOOMFIELD INSTITUTE.—The Winter Term of this Institution will commence on Thursday, the 1st day of November next, and continue five months.
REV. E. SEYMOUR, A.M. *Principal.*
A. PIERSON, A.M. Instructor in Ancient and Modern Languages and Mathematics.
C. B. NORTHROP, Instructor in the English Department.
C. H. WHITNEY, Assistant Instructor.
J. W. ALDEN, Instructor in Vocal and Instrumental Music.
Miss J. PATERSON, Instructor in Drawing and Painting.
☞ Circulars, containing terms, and a list of references, &c. may be had at the Bookstore of M. H. Newman & Co. and M. W. Dodd, in this city; and also A. L. Dennis & Brother, Newark.
Bloomfield, Oct. 17th, 1849. 1021—tf

NEW CARPETINGS FOR THE FALL TRADE.—SMITH & KNAPP, 254 Broadway, [opposite City Hall] solicit attention to their large assortment of new and elegant Carpetings, just received by late arrivals, embracing every variety of style and quality of
VELVET, TAPESTRY, BRUSSELS, ENGLISH THREE-PLY, INGRAIN AND VENETIAN CARPETINGS,
together with the largest stock and greatest variety of Floor Oil Cloths in the city.
These goods have been selected from the best English manufacturers, with special reference to Fall sales, and are offered at prices that challenge competition.
Oct. 3rd, 1849. 1019—13t

LITERARY "CORNER STONE."—"Once possessed of a work so able, copious, and scientifically constructed, as
WEBSTER'S QUARTO DICTIONARY,
one discovers a hundred benefits previously unthought of. Old uses and new uses, and disuses and abuses—old terms and new terms, and the history of the rise and progress of terms—together with apt citations, pointed and sparkling—with other benefits I need not attempt to enumerate—combine to make him feel the work a desideratum—to lay it as a corner stone in his library; or rather, since corner stones are not often disturbed, as a janitor—a librarian, ever at his post, ready to converse on whatever topic is at hand."—Rev. CHARLES BEECHER, *July*, 1849.
[*From one of the leading Booksellers in England.*]
"Webster's Quarto Dictionary is the only one to succeed here."—*London, May*, 1849.
Published by G. & C. MERRIAM, Springfield, Mass. and for sale by all Booksellers. 1021—3teow


FINE WATCHES, JEWELRY and SILVER WARE.—The subscriber is selling all descriptions of fine Gold and Silver Watches, Jewelry and Silver Ware, at retail very low.
Fine Gold and Silver English Patent Lever Watches.
Gold and Silver Detached Levers and Lepine Watches.
Fine Gold Guard, Fob and Vest Chains.
Gold Guard Keys, Fob Keys and Seals.
Gold and Silver Pencils, and Gold Pens.
Ladies' Bracelets, Gold Lockets and Thimbles.
Ladies' and Gentlemen's Breast Pins and Gold Spectacles.
Sterling Silver Spoons, Cups, Forks, etc.
Gold Watches as low as $20 to $25 each.
Watches and Jewelry exchanged. All Watches warranted to keep good time, or the money returned.
Watches, Clocks, and Jewelry repaired in the best manner and warranted, at much less than the usual prices.
GEO. C. ALLEN, Importer of Watches and Jewelry, Wholesale and Retail,
Oct. 3. 1019—tf 51 Wall street, up stairs.

REV. CHARLES E. ABBOTT'S Classical School for Lads, at Norwich Ct.
This institution is easy of access by means of the Norwich line of communication between New-York and Boston. It is designed entirely for young lads, none being admitted to the school who are over twelve years of age; and the number of pupils is limited to fourteen, that each one may receive the Principal's personal attention. The winter term will commence on the 1st of November next. For farther information address the Principal by mail.
Norwich, Oct. 16th, 1849. 1022—3t

BOOKS PUBLISHED BY THE MASS. S. S. SOCIETY, the past year:
Infant Series, Part XVI. 12 *books in pack,* 10 *cts. bound* 12
Price—stitched 2 cents; bound 8.
The Heathen's Letter; Jesus Knocking at the Door.
Price—stitched 3 cents; bound 9.
Elihu Lewis, or the Fatal Christmas Day; The Wrecked Sailor Boy; The Man that Killed his Neighbor; A True Story of Little Henry; Marian, or A Day without Prayer; The Governess; Incidents—1, Learning to Pray. 2, Who would Delay?
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Little Jenny; Household Instruction, or the History of Rachel S——; The Keepsake, or the Two Bibles; Lilly Thornton; Old Red Tavern.
Bound in morocco backs, 14 cents; cloth 15.
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Morocco backs, 16 cents; cloth 18.
Edward and Mary; The Bedfordshire Tinker; Early Conversions; The Weston Family; Heinrich's Struggles; The Three Friends.
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Alphabetic Story Book.
Morocco backs, 20 cents; cloth 22.
Frank Herbert, or the Young Student.
Morocco backs, 21 cents; cloth 24.
Louise Merton, or Fiction Surpassed by Truth; Parental Training, in a Series of Letters to Christian Parents.
Morocco backs, 27 cents; cloth 30.
Anecdotes and Reflections, Illustrating Watts' Divine Songs.
Morocco backs, 28 cents; cloth 32.
Coral Isles; Kind Words; Star of Bethlehem, or Scenes in the Life of the Savior.
Morocco backs, 35 cents; full cloth 40.
A Book for the Eldest Daughter; Mrs. Abigail Bailey, a Pilgrim of Ninety Years.
Morocco backs, 40 cents; cloth 44.
The Life of Thomas Hooker, vol. 6 of the 'Chief Fathers;' Same 12mo. extra paper, 65 cents.
One each of the above, 37 vols. cheapest binding, $6.22; cloth $6.79.
Scripture Questions, Vol. XV. Prophecies relating to Christ in the Old Testament. Price 12 cents.
Biblical Catechism, No. 7. Lambs Fed. Price 3 cents.
Biblical Catechism, No. 8. Price 3 cents.
C. C. DEAN, *Treasurer*, 13 Cornhill.
N. B.—Descriptive catalogues of the Society's publications, and any of the Books, Catechisms, Cards, etc., may be had by applying to M. W. Dodd, New-York; E. H. Pease & Co., Albany, N. Y.; Wm. H. Flint, Philadelphia; Wm. Stebbins, New-Haven, Ct.; Charles Hosmer, Hartford; L. & E. Edwards, Norwich, Ct.
Boston, May 28th, 1849. 1003—tf

WASHINGTON INSTITUTE, Brooklyn, (on Washington Avenue, one mile east of Fort Greene.)—The first year of this Institution will commence on Wednesday May 9th, 1849. The arrangements of the school are on the most select and liberal plan, embracing a course of instruction thorough, systematic and practical, in the fundamental English branches, Sciences, and Languages.
The location is one of the finest in the region, happily combining the retirement and salubrity of the country with the prominent advantages of the city. Two lines of first class stages connect regularly with Fulton Ferry, with which a special contract has been made for the accommodation of the Institution. Preference will be given to those pupils who will spend Saturdays and Sabbaths at home. This is a feature in our plan, to which the attention of parents is particularly directed.
For terms and other particulars see circulars, which may be had at this office; also at the bookstores of Mark H. Newman & Co. 199 Broadway; H. & S. Raynor, 77 Bowery, New-York; A. M. Wilder, 54 Fulton street, Brooklyn; or of either of the following Board of Visitors:
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Communications in relation to the school, may be directed to the subscriber, either at New-York or Brooklyn.
A. C. VAN EPPS, *Principal.*
April 4th, 1849. 993—tf

SCHOOL FOR YOUNG LADIES.—Nos. 11 and 13 Carroll Place, Bleecker-street, (entrance to the School, No. 13,) New-York. Professor HENRY P. TAPPAN, D.D. Principal.
This Institution is replete with accommodations and facilities for the education of Young Ladies, both as day and boarding scholars. Pupils of all ages are received, and are arranged into properly assorted classes under the instruction of competent and experienced teachers. All the branches which enter into a thorough and polite education, are comprised in the course of instruction. Besides attending to the general superintendence of the School, the Principal devotes several hours a day to instructing the higher classes. Young ladies who wish to pursue the higher branches of science and literature, will find here ample provisions. The aim of the Principal is to make this Institution in every respect desirable to parents for the education of their daughters. The ensuing School year commences September 7th.
May 22nd, 1849. 1000—tf

NEWYORK LIFE INSURANCE COMPANY—Office No. 68 Wall-street.
The Company was incorporated by an act of the Legislature of this State, and has now been in successful operation upwards of four years, during which time it has issued more than four thousand Policies, and paid losses to the amount of $77,000. In many instances the sums they paid have been the sole dependance of the widows and orphans of the deceased, and the only means of their support and maintenance. Thus, by the payment of a small annual amount, and which almost every person by industry and frugality can appropriate from his ordinary income, many families have been preserved from comparative poverty, and enabled to support themselves comfortably and reputably.
The subject of life insurance is earnestly recommended to the serious examination of persons in every situation of life, but more especially to those of limited means or dependant upon salaries for support, believing that it is the best investment which can possibly be made.
The insuring of the lives of clergymen by their congregations is now attracting the attention of the religious community, both in this country and in Europe, and many gratifying instances are recorded of the happy effects which have resulted therefrom.
During the existence of this Company four annual dividends have been made, three of fifty and one of forty per cent. upon which interest at the rate of six per cent. per annum is regularly paid, the whole of its receipts, after deducting losses and expenses, being equally divided among the parties interested in its Policies.
The assets of the Company, liable for the payment of losses, are now upwards of $225,000, which are safely invested and rapidly increasing.
The premiums upon Policies may be paid annually, semi-annually, or quarterly, at the option of the assured; and when they exceed fifty dollars, and the Policy is issued for life, sixty per cent. thereof may be paid in cash, and note, with interest at six per cent. given for the balance.
The terms of the Company are believed to be as favorable as those of any well-conducted similar institution in this country. All losses have been, and will continue to be, promptly adjusted and paid, avoiding all unnecessary technicalities and nice legal distinctions.
Information and pamphlets, explaining the principles of life insurance, will at all times be furnished upon application at the Office of the Company, or at any of its agencies.
MORRIS FRANKLIN, *President.*
SPENCER S. BENEDICT, *Vice-President.*
PLINY FREEMAN, *Actuary.*
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Cornelius R. Bogert, M. D. No. 5 St. Mark's Place.
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Samuel C. Paxson, John C. Beach,
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William Coxe Dusenbury. 1012—tf

DENTISTRY.—DR. BLAISDELL, Dentist, No. 341 Broadway, New-York.—Dr. B. would call the attention of the public to his method of inserting *Artificial Teeth.* In the insertion of teeth, the main points to be gained are as follows:—First, to arrange them in such a manner as to enable the wearer to use them easily and effectually in mastication. Secondly, that they shall in no way injure or pain the mouth; and thirdly, that they shall be so manufactured as to render them durable and lasting.
Among the many testimonials which have been received, the following is selected:
From the Rev. G. N. Judd, pastor of the Presbyterian church, Catskill, N.Y.—
"*Catskill, June 1st,* 1847.
DEAR SIR:—It gives me great pleasure to add my testimony to that of others, who have made trial of your skill in the art of dentistry, to the perfection which you have attained in it. The work which you have done for the members of my family, they are highly pleased with. Raised as were my expectations by the numerous and responsible testimonials in favor of your high attainments in your profession, in the set of teeth which you made for me, they have been more than realized. I did not think it possible for art, either in respect to appearance or utility, to do what you have done towards supplying the place of natural teeth. Most cheerfully shall I recommend you to any of my acquaintance who may need any work done in the line of your profession.
With sentiments of respect, I am truly yours,
To Dr. Blaisdell." G. N. JUDD.
Particular attention paid to filling carious teeth. All operations warranted, and fees satisfactory.
REFERENCES.—Rev. W. H. Bidwell, Rev. E. N. Sawtell, Rev. R. Baird, D.D.
Sept. 26th, 1848. 966—tf


CHURCH BELLS & TOWN CLOCKS.—An experience of more than twenty-five years, has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.
Church, Factory, and Steamboat Bells constantly on hand, and Peals of any number furnished. Those of Trinity church, New-York, were completed at this foundry; also the Fire Bells, which are the largest ever cast in this country.
For several years past the highest premiums have been awarded by the N.Y. State Fairs and American Institute.
925 Bells, averaging 537 lbs. each, were cast during the two past years.
Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.
Yoke, Frame and Wheel, complete, can be furnished, if required.
☞ Theodolites, and all kinds of Leveling and Surveying Instruments, on hand.
ANDREW MENEELY.
West Troy, March, 1849. 993—tf

New-York Wholesale Prices Current.

Corrected carefully every week for the Evangelist.

☞ *Duties payable in cash. Goods stored to be sold at public auction at the end of one year. The ton in all cases to be 2240 lbs.*

Article	Price
ASHES.	
Duty 20 per cent. ad val.	
Pot, first sort	7.00 a7.12½
Pearl, first sort	6.50 a—.—
BREAD.	
Duty 20 per cent. ad val.	
Pilot, lb.	4 a —
Fine Navy	3½a —
Crackers	4½a 5½
BRISTLES.	
Duty 5 per cent. ad val.	
St.Petersburg, lb.	90 a1.00
Do. 2nd sort	35 a—.—
Okatka,3ds&white	1.37½a2.50
Am. gray & white	25 a 40
CANDLES.	
Duty 20 per cent. ad val.	
Mould, tallow, lb.	10 a13
Sperm	36 a37
Do. K.J.&M.'s pat.	42 a—
Adamantine	28 a30
COAL.	
Duty 30 per cent. ad val.	
Liverpool, chal.	8.75 a—.—
Newcastle,coarse	—.— a—.—
Scotch	5.00 a—.—
Sidney & Pictou	5.62½a6.25
Anthrac. 2000lbs.	5.62½a6.00
COCOA.	
Duty 10 per cent. ad val.	
Maracaibo	— a—
St. Domingo	— a —
COFFEE.	
Duty: in Amer. vessels from place of growth free; otherwise 10a20 per cent. ad val.	
Java white	10 a11
Do. green	— a —
Laguyra	10 a —
Brazil	9½a10½
St. Domingo, cash	8½a 8¾
DOMESTIC GOODS.	
Shirtings, brown ⅞	3½a 4¾
Do. bleached	4½a 5½
Do. Sea Isl. do.	7 a 9½
Sheetings, brown 4-4	4½a 7½
Do. do. 5-4	10 a12
Do. bleached 4-4	6 a 9
Do. do. 5-4	12 a16
Calicoes, blue	8 a10
Do. fancy	4 a10
Drillings, brown	— a 7½
Kentucky jeans	15 a30
Satinets	25 a60
Checks, 4-4	7 a10
DRUGS & DYES.	
Duty: Nutgalls, Madder, Nuts for Dyeing and Shellac, 5; Coch'l and Gums, 10; Brimstone 15; Borax 25; Ess. Oils, Magnesia and Sugar Lead, 30; Ref. Camphor 40; all the others 20 per cent. ad val.	
Aloes, lb.	7½a 8½
Alum	2½a 3
Annatto	25 a 40
Arrowroot, Bermu.	35 a 37½
Balsam Tolu	55 a 60
Balsam Peru	2.25 a2.50
Berries, Persian	30 a 45
Do. Turkey	15 a 20
Brimstone, roll	2½a 2¾
Do. flor. sul.	3½a 4
Borax, refined	16 a 16½
Camphor, refined	22 a 22½
Cantharides	2.50 a—.—
Carb'ate Ammonia	15 a 16
Castor Oil, gallon	1.70 a1.75
Chamomile flowers	50 a 55
Cochineal, Mex.	90 a 95
Copperas, Eng.	82½a 87½
Do. American	90 a 95
Cream Tartar, lb.	17½a 18
Epsom Salts	2½a 2¾
Gamboge	50 a 55
Ginseng	30 a 31
Gum Arabic, picked	55 a 60
Gum Benzoin	25 a 30
Gum Copal, washed	32 a 40
Gum Myrrh, E.I.	10 a 25
Do. Turkey	20 a 45
Gum Senegal	16½a 17
Iodine	4.00 a4.50
Ipecacuana, Brazil	1.25 a1.35
Jalap	60 a 62½
Lac Dye	24 a 25
Madder, ombro	9½a 10
Do. French	9 a 11½
Magnesia, lump	15 a 19
Do. calcined	42½a 45
Nutgalls, bl. Aleppo	33 a 37½
Oil Bergamot	3.00 a3.12½
Oil Cassia	2.25 a2.37½
Oil Lemon	1.87½a—.—
Oil Peppermint, lb.	1.25 a2.25
Otto Rose, oz.	4.50 a5.50
Oxalic Acid, lb.	24 a 26
Quicksilver, lb.	90 a 92
Rhubarb, E.I.	15 a 50
Sal Æratus	5½a —
Sarsaparilla, Hond.	26 a 30
Do. Mexican	12 a 14
Shellac	9 a 13½
Snakeroot, Va.	11½a 12
Sugar Lead	9½a 10
Verdigris	30 a 31
Vitriol, blue	7 a 7½
DYEWOODS.	
Duty 5 per cent. ad val.	
Brazilletto, ton	25.00 a35.00
Camwood	60.00 a65.00
Fustic, Cuba	20.00 a22.00
Do. Tampico	—.— a—.—
Do. Savanilla	17.00 a19.00
Logwood, Cpy.	20.00 a23.00
Do. St.Dom.	14.00 a16.00
Do. Jamaica	—.— a13.00
Nica'gua, Lima	65.00 a67.50
Do. Hache	40.00 a45.00
Do. Bonaire	25.00 a30.00
Sapan Wood	60.00 a62.50
FEATHERS.	
Duty 25 per cent. ad val.	
Live American, lb.	33 a37½
FISH.	
Duty 20 per cent. ad val.	
Dry Cod, cwt.	2.62½a 2.75
Dry Scale	1.25 a 1.50
Pickled Cod, bbl.	3.12½a 3.25
Salmon, pickled	13.62½a14.00
Mackerel, No.1	12.25 a12.50
Do. No. 2	8.25 a 8.50
Do. No. 3	5.25 a 5.50
Shad, Ct. hf.bbl.	6.00 a 6.25
Herring, pickled	—.— a 3.25
Do. Scale, box	50 a 55
Do. No. 1	30 a 37½
Do. No. 2	— a —
FLAX.	
Duty 15 per cent. ad val.	
American, lb.	8 a 8½
FLOUR & MEAL.	
Duty 20 per cent. ad val.	
Genesee, pure, bbl.	5.25 a5.37½
State, common	4.50 a4.62½
Do. straight bds	4.81½a4.87½
Ohio "extra"	5.68½a6.00
Do. fancy	5.37½a5.75
Brooklyn & N.Y.	—.— a—.—
Brandywine	5.25 a5.31¼
Georgetown	5.37½a5.50
Baltimore Hwd.st.	5.37½a—.—
Richm'd City Mills	—.— a—.—
Do. country	5.37½a—.—
Petersburg City	5.50 a—.—
Rye flour	2.81½a2.87½
Corn Meal, State	—.— a—.—
Do. Jersey	3.09 a3.12½
Do. B'ndywine	3.31½a3.37½
Do. do. punch.	15.50a16.00
FRUIT.	
Duty: Oranges, Lemons and Green Fruit, 20; Nuts, and Grapes not dried, 30; Fruit, Preserved and Dry, 40 per cent. ad val.	
Raisins, Sun, cask	—.— a—.—
Do. bunch, box	2.50 a—.—
Do. bunch, ¼ box	1.37½a—.—
Do. do. ⅛ box	70 a 72½
Do. Sultanas, lb.	— a —
Currants, Zante	6½a 6¾
Citron	20 a 21
Almonds, Marseilles	— a —
Do. Languedoc	— a —
Do. shelled	16 a 18
Figs, Turkey	— a —
Ginger, C'ton, case	—.— a—.—
GRAIN.	
Duty 20 per cent. ad val.	
Wheat, wh. Ge. bh.	1.18 a1.23
Do. white Ohio	1.05 a1.10
Do. red & mixed	90 a1.00
Do. southern	95 a1.15
Rye, northern	59½a 60
Corn, Jer.&nor. yel.	66 a 66½
Do. south. yel.	66 a 67
Do. west. flat yel.	65½a 66
Do. west. mixed	64½a 65
Barley, western	55 a 61
Oats, northern	38 a 40
Do. Jersey	35 a 37
Beans, White	— a—.—
Peas, White	— a—.—
Peas, bl. eyed, 2bh.	1.50 a1.75
HEMP.	
Duty: Russia and Italian, 30; Manilla 25 per cent. ad val.	
Russia, clean, ton	192½a195
Do. outshot	185 a190
Manilla, lb.	10½a —c
Italian, ton	— a225
American dew rot.	155 a165
Do. dressed	— a—
Do. water rot.	— a—
HIDES.	
Duty 5 per cent. ad val.	
R.Grande&B.A. lb.	11½a 11¾
California	9 a 9½
Matamoras	— a 9½
Dry southern	8 a 9
Calcutta Buffalo	6½a 7
Calcutta dry, pce.	65 a 80
Do. green salted	90 a1.15
HOPS.	
Duty 20 per cent. ad val.	
1849, lb.	11 a13
INDIGO.	
Duty 10 per cent. ad val.	
Bengal, lb.	85 a1.25
Guatemala	55 a 95
IRON.	
Duty 30 per cent. ad val.	
Pig, Eng. ton	23.00a 24.00
Do. Am. No.1	23.00a 23.50
Do. Am. com.	22.50a 23.00
Bar, Norway	105.00a107.50
Do. Ru. PSI	97.50a —.—
Do. Swedes	85.00a —.—
Do. Am. rolled	62.50a —.—
Do. Eng. ref.	60.00a 62.50
Do. do. com.	42.50a 45.00
Hoop, E.&A. cwt	4.00a 5.00
LEAD.	
Duty 20 per cent. ad val.	
Missouri, 100 lbs.	4.25 a4.30
Bar, lb.	4½a —
Sheet	4½a —
Lead Pipe	— a —
LEATHER (Sole.)	
Duty 20 per cent. ad val.	
Oak, slaughter, lb.	22 a25
Do. middle	20 a21
Do. heavy	19 a20
Do. dry hide	18 a21
Do. Ohio	20 a22
Hemlock, light	16 a17
Do. middle	16 a16½
Do. heavy	15 a16
Do. damaged	14½a15
Do. poor do.	10½a11
LIME.	
Duty 10 per cent. ad val.	
Thomaston, bbl.	— a 75
MOLASSES.	
Duty 30 per cent. ad val.	
New-Orleans, gallon	23 a26
Porto Rico	30 a32
St. Croix	33 a—
Trinidad Cuba, musc.	23 a28
Matanzas & Cardenas	22 a22½
OILS.	
Duty: Palm 10; Olive 30; all other Foreign 20 per cent. ad val.	
Florence, 30fl. box	4.00 a4.25
Olive, doz. bottles	2.87½a3.00
Do. in casks, gal.	90 a 95
Palm, lb.	6 a 7
Linseed, Eng. gal.	65 a 70
Do. Am. city made	70 a 75
Whale	42 a 47
Sperm, fall, unbl.	— a—.—
Do. winter do.	1.20 a—.—
Elephant, ref. blch.	65 a —
Lard Oil, fall & win.	65 a 70
Do. do. winter	— a —
PLASTER PARIS.	
Duty free.	
Blue, ton	2.18¾a2.37½
Do. white	— a—.—
PROVISIONS.	
Duty: Cheese 30; all other 20 per cent. ad val.	
Beef, mess, bbl.	8.75 a10.00
Do. prime	6.25 a 7.00
Pork, mess, Ohio	10.37½a10.50
Do. prime do.	8.62½a 8.75
Do. do. new	— a —.—
Do. pri. mess	— a—.—
Lard, Ohio, lb. prime	6½a 6¾
Hams, pickled	6 a 6½
Do. smoked	7 a 10
Shoulders, pickled	4 a 4½
Do. smoked	5 a 5½
Beef Hams, bbl.	12.00 a12.50
Beef, smoked, lb.	11 a —
Butter, Orange Co.	19 a 20
Do. west. dairy	17 a 18
Do. Ohio	9 a 10
Cheese	6 a 6½
RICE.	
Duty 20 per cent. ad val.	
Ordinary, 100 lbs.	2.25 a3.12½
Good to prime	3.25 a3.62½
SALT.	
Duty 20 per cent. ad val.	
Turks Island, bushel	25 a 26
Liv'pool fine, sack	1.17½a1.22
Do. ground	85 a 90
SEEDS.	
Duty 20 per cent. ad val.	
Clover, lb.	5½a 6½
Timothy, tierce	15.00 a16.00
Flax, ro. bulk, bu.	1.40 a 1.50
SOAP.	
Duty 30 per cent. ad val.	
New-York, lb.	3½a 6
Castile	10 a10½
SPICES.	
Duty: Pepper 30; all other 40 per cent. ad val.	
Cassia, in mats, lb.	25 a 26
Ginger, race	4½a 5
Mace	80 a 90
Nutmegs, No. 1	95 a1.00
Pepper, Sumatra	6½a 6¾
Pimento, Jamaica	10½a 11
Cloves	20 a 21
SUGARS.	
Duty 30 per cent. ad val.	
St. Croix, lb.	6½a 7
New-Orleans	5 a 5½
Cuba, muscovado	5 a 6
Porto Rico	5½a 7
Havana white	7½a 8
Do. brown	5½a 7
Stuart's	9½a —
Havemeyer's	9½a —
TEAS.	
Duty: in Amer. vessels from place of growth free; otherwise 15a20 per cent. ad val.	
Gunpowder & Im. lb.	35 a75
Do. do. Canton made	20 a22
Hyson	30 a75
Young Hyson	27 a70
Do. mixed	— a—
Do. Canton made	7 a 8
Hyson Skin	19 a35
Souchong, Powchong	— a—
Congou	27½a30
WOOL.	
Duty 30 per cent. ad val.	
Amer. Sax. fleece, lb.	42 a47
Do. full blood Mer.	37½a40
Do. ½ and ¾ Mer.	34 a36
Do. native & ¼ Mer.	30 a32
Superfine pulled, c'try	35 a36
No. 1 pulled, country	30 a32
Superfine pulled, city	32 a33
No. 1 pulled city	28 a29
South Amer. washed	9½a12
Do. washed & picked	16 a18
Do. unwashed	[illegible]
African, unwashed	5 a 7
Smyrna do.	10 a12
Mexican do.	13 a14
ZINC.	
Duty 15 per cent. ad val.	
In sheets, lb.	5½a —

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